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LETTER FROM MR. FOOT, NOVEMBER 1,
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THE readers of the Herald will remember the fruitless efforts of Messrs. Wilson and Foot to obtain a retreat in the mountains, during the summer of 1849; and they will rejoice that these brethren have been more successful in 1850. In relation to this subject Mr. Foot writes as follows.

Summer Retreat—Ignorance.

On the first of July we removed to Duma, about eight hours from Tripoli. This is comparatively a pleasant and thriving village of perhaps a thousand inhabitants, Greeks and Greek Catholics. At first we had some solicitude lest we might encounter uncomfortable opposition, similar to that which we met at Ehden; but there was no realization of our fears.

The fact, however, that we have spent the summer in these mountains, is interesting in other respects than its bearings on our health. When Tripoli was made a station, it was done in the hope and expectation that, in consequence of the measure, the mountains back of us would be opened, and the influences of the gospel be felt among the people; and our being able to reside there derives much of its interest, if not its chief interest, from this circumstance.

It was easy to discover, from constantly occurring incidents, that the inhabitants of Duma had never been much

exposed either to missionary influence or Frank influence. We found them in their native simplicity, not to say native rudeness. We were objects of special curiosity to them, and their desire to gaze at us was not easily satiated. This brought them in throngs to our houses, and afforded us opportunities for learning, to a considerable extent, their actual condition.

My opinion is, that not more than one quarter of the men are able to read at all; while a much smaller proportion are able to read and understand an easy book. Nearly the whole of the Bible is too difficult for their unaided comprehension. Portions of Scripture which small children in your common schools find easy of apprehension, are sealed to most of them. Their minds have never been exercised in profitable thought; and their capacity for receiving religious or intellectual truth is entirely undeveloped; and when I have witnessed the feebleness and inefficiency of their efforts to understand a common and easy statement, I have had a very painful feeling; and the thought has been impressed upon me, "How much good common schools are needed!" My conviction is strong, that had we good pious teachers, the interests of Christ's kingdom might be greatly promoted here by the establishment of schools, especially in the places where there are missionaries who can look after them, visit them often, and have religious conversation with the children. Something is necessary, not only at Duma, but in all this

country, in order to create some intellectual activity.

State of Religion.

Mr. Foot says there is one school in Duma, taught by a priest, in which a few boys learn to read very imperfectly; but it is feared that even this humble acquisition will soon be lost, for want of intellectual stimulus. The religion of the people consists in a few profitless ceremonies. Of spiritual Christianity they know nothing.

The villagers came to our houses very freely; and in our imperfect and broken use of their language we conversed with many, with some of them often, upon the subject of religion. But we found them, instead of being anxious to know more of the truth, generally quite satisfied with themselves. They are ever saying, "We are ignorant; we know nothing; we wish to learn; teach us." But their confessions are insincere. On the Sabbath we held a Bible class, at which exercise some were present. We hope they learned at least a little.

We visited some of the neighboring villages, of which there is quite a number. We saw a difference between the Maronites and the other sects. At a village to which Mr. Wilson went, by the invitation of a priest, he sat down to have some conversation with him. Soon there passed an elderly man, who rebuked the priest in language which it was not difficult for him to understand, saying, "This man has been cursed by the Patriarch; why do you talk with him; away from him." He did take himself away, and that without bidding Mr. Wilson "good morning." In this instance a layman rebuked and exhorted a priest, contrary to the usual fact. Generally the ecclesiastics warn the people against associating with the heretics. After that time the people of that village would have nothing to say to us. Not a few Maronites, however, called upon us at our houses.

Generally we find the people in the mountains more accessible than those in the city. They are more ignorant, but less cautious. We hope that by the blessing of God good will come from our three months' stay among them. "Cast thy bread upon the waters," &c.

In speaking of the state of things at Tripoli, Mr. Foot says, "I regret that we have nothing of more interest to report. Only a very few show any desire to know more of the way of life than they already know. We have revived the Bible class, and five or six attend."

Aintab.

JOURNAL OF MR. SCHNEIDER.

THIS journal of Mr. Schneider, like those which have preceded it, contains abundant evidence that the Lord not only acknowledges our missionary brethren at Aintab as his co-workers, but gives them peculiar proofs of his presence and power. The whole aspect of the reformation in that part of Asia Minor is in the highest degree encouraging. The first extract will be read with special interest.

Concert of Prayer—The Vartabed.

August 5. In connection with the missionaries and native churches at the other stations among the Armenians, this day has been observed as one of fasting and prayer. Besides the monthly concert in the evening, there was a meeting early in the morning, attended by about seventy; and it was a solemn and precious season. About noon there was another, attended by about one hundred. Towards the close of the exercise, there was much tenderness of feeling, and quite a number wept during the last prayer. Altogether the impression of the day has been very salutary.

6. Three or four enlightened Armenians, not members of our community, have been to the Armenian Vartabed to-day, and said to him substantially, "These Protestants reject this and that doctrine and practice of our church, because they are anti-scriptural. If they are in error, pray call them, and by scriptural arguments convince them of their mistake. But if the truth is with them, let us know it." He yielded to the request, and sent for two or three of our ablest men. Most of the errors of the church were taken up and discussed; and the Vartabed, by his inability to defend them from the Bible, virtually acknowledged his defeat; in fact, he frankly confessed, in regard to several of them, that they were not taught in the Bible. Finally, being pressed in regard to the holy oil used in baptism, and various other rites, to which they really ascribe a divine power, he requested a day or two that he might find proofs in their favor.

There were not many present, as the door was locked to prevent a crowd from collecting. But all who were there, plainly saw that the Vartabed was overpowered in argument. One of the Armenians very appropriately remarked, as they retired, "What! Have you been

practicing this rite for so long a time, and defending it too, and yet are not able to say anything in proof of it! How dare you practice it, and that with so much importance attached to it, without any authority."

Interesting Sabbaths.

Several months ago it was found that a number of Armenians at Aintab who had not joined the Protestants, were holding meetings, on the Sabbath and on week days, to read and expound the Bible, with special reference to the errors of their church. Some of these assemblies have been very large, and the exercises were altogether unexceptionable. The result of this movement cannot be safely predicted at the present time. It implies, however, a remarkable readiness to examine the truth, which is certainly hopeful. It is to this movement that Mr. Schneider refers in the following extract.

19. The recent excitement among the Armenians is evidently increasing our audience. Yesterday there was an unusual number of new faces. Although some of our own people were detained at home by sickness, which now prevails very extensively, we had new hearers enough to make our audience one of the largest we have yet seen.

The attention, moreover, was very cheering. In the morning, as the preciousness of Christ to the believer was illustrated, the tears of a comparatively new hearer glistened through his beard. In the afternoon the subject was the danger of resisting and grieving the Holy Spirit; and this individual was in tears, as it were, from the beginning to the end of the discourse. On every presentation of a new aspect of the subject, the fountains of his feeling were opened afresh. Another young man wept freely during the greater part of the service; and towards the close many were deeply affected, their eyes being bathed in tears. Altogether it was a good day; and we cannot but believe that impressions so deep will, with God's blessing, prove beneficial.

It was interesting to notice the effect of the truth upon some of our new hearers. One of them sat directly before the speaker, on whom his eye was immediately fixed; and an intense interest was visible in his countenance, from the commencement to the end of the sermon.

Mr. Schneider mentions an instance of decided seriousness, having all the marks of such a case

in an American revival. Others, he says, are sincerely anxious in regard to their salvation.

26. Our Sabbath services yesterday were deeply interesting. In the forenoon the subject was Christ Jesus, the Apostle and High Priest of our profession. Great tenderness was manifested by the audience; and the hearts of many were much moved. In the afternoon, the Lord's Supper was administered. At an early hour the space allotted to hearers was filled, and a number went away for want of room. The entire audience amounted to four hundred, the largest congregation we have ever had. Five new members were received. During the reading of the confession of faith and the covenant, there was much feeling in the assembly; and during the prayer immediately succeeding the reception of the new members, as also during the two other prayers, audible weeping was heard. The vows assumed by the new members, and renewed by the church generally, seemed to be impressed with such power on some of our best and strongest men, that, unable to restrain their feelings, they gave vent to their emotions in sobs and tears. By the new communicants also many tears were shed.

Three days later the first marriage occurred between a Protestant and a female member of an Armenian family. The event was regarded with not a little interest by the friends of the missionaries. A large number were present at the ceremony.

Kissah—Diarbekr.

September 2. Mr. Ford of Aleppo, in company with a pious native, has recently spent a few days in Kissah, an Armenian village near Antioch. He was exceedingly interested in the evidence which they saw of the commencement of a reformation in that place. There are about twelve individuals, who appear to be earnestly seeking after the truth. The leading man sometimes appears like a Christian. He is the most influential person in the village; and the others belong to the most respectable families. They were all greatly delighted to see our brethren, and, with their numerous inquiries and requests for the exposition of passages of Scripture, gave them no rest. We are about to despatch one of our church members thither, in company with Mr. Benton, who proposes to go for the benefit of his health.

It will be remembered that a missionary has already been sent to the place mentioned in the following extract.

3. The native brother whom I left in Diarbekr, has just returned; a member of the seminary in Bebek having gone to take his place. Though there has been no addition to the number of Protestants during the summer, about twelve individuals have become established in the principles of the gospel, and we have some hope that several of them are truly pious. Many others are fully convinced of the truth; but they are waiting the arrival of a missionary who shall reside permanently among them, an event which seems in the highest degree desirable. Protestantism is fully established in that place, the Turkish authorities having, in the most decided manner, maintained its rights, in spite of the most determined efforts of the hierarchy. This is no small point gained in a city so distant from the capital.

The apparent interest in the truth at Aintab on the following Sabbath, September 9, was regarded as "quite encouraging."

Marash—Another Sabbath.

10. The native brother who has been assisting Mr. Johnston in Kaissariah during the summer, has returned. On his way he passed through Marash, intending to spend several weeks there. But it was not long before the Armenians (by bribes it is said) induced the Turkish authorities to send him off. A large crowd, amounting to a hundred or more, gathered around him as he left, and insulted him in various ways, throwing at him the rinds of melons, &c., so that his outer garment was completely soiled. But we are not at all disheartened by these rebuffs. We have the strongest confidence that the Lord is preparing the way for the introduction of the gospel into that place, and they will not always be able to expel our brethren. As many as ten individuals profess to be on the point of openly declaring themselves as Protestants; and when they shall have once taken this step, such outrages cannot be committed so easily.

Under date of September 11, Mr. Schneider says, "An Armenian of Oorfa who has considerable information, and a good deal of respect and influence in his nation, has become evangelical. Our two brethren who are now there, appear to be much encouraged."

30. Our Sabbath audiences yesterday were large and solemn. In the morning the subject was Rom. iii. 1, 2: "What advantage then hath the Jew," &c. The discourse was listened to with much interest and considerable emotion. In the afternoon the text was 2 Cor. ii. 15, 16: "We are unto God a sweet savor of Christ," &c. A very large part of the audience were bathed in tears. Altogether it was a scene of great tenderness.

The Archbishop.

October 1. It is now several weeks since the Bishop of Diarbekr arrived here. He comes in the capacity of Archbishop. His diocese is to consist of Diarbekr, Oorfa and Aintab; and the manifest object of this appointment is to bring this region, much of which has hitherto been within the jurisdiction of the Catholicos of Cis, directly in connection with the Constantinople Patriarch. The spread of the truth in this city and vicinity has been such, that the comparatively feeble authority of the Catholicos of Cis seems to have suggested this change, as the most likely to check its farther diffusion.

The Archbishop comes with the usual firman, given to such church dignitaries. He has labored to make quite a display of power, thus to strike terror into all who incline to Protestantism. Soon after his arrival a Protestant was imprisoned on a false charge; and an attempt was made to exclude two men, recently united to our congregation, from the privilege of working at their trade. But the first was immediately released from prison; and the second attempt at persecution has also failed. Other threats have been uttered, and great hopes have been entertained by the unfriendly Armenians; thus far, however, the main effort has been the removal of about twenty pupils from our school, whose parents are Armenian. There has been no very sensible diminution in the number of our hearers on the Sabbath. Through God's continued favor we may hope that no lasting injury will result to his cause.

12. Last Sabbath the Archbishop in his address to his flock alluded to the Protestants, as he usually does; and, in a contemptuous way, challenged them to a discussion, saying, "Let them come; let them come." He spoke with an air of triumph, as though he expected to make short work with their arguments. We have reason to know that he made this challenge not from choice, but be-

cause he was urged to do so by some of his people. Nor was he in reality so confident of success; for in Diarbekr he had already encountered one of our brethren, much to his mortification. He must seem to his people, however, to be fearless.

In view of this challenge, five or six of our ablest native brethren went to his residence that evening; and about twenty Armenians, some of them having considerable intelligence and information, were present as spectators. It was agreed that the discussion should be conducted in writing, in the form of questions and answers.

With an arrogant mien the Archbishop put down the inkhorn, asking them to commence. But their very first question he evaded, fearing that a direct reply would lead him into inextricable difficulty. They insisted, however, on a positive reply. He in return asked them to propose a question. To this they replied by requesting him either to give an answer to the first inquiry, or to say in plain terms that he was unable to do so. As he was unwilling to do either, the discussion ceased; and all present, even his friends, felt and acknowledged that the Archbishop was defeated. The report of his discomfiture spread rapidly through the community, and has filled the advocates of church ceremonies and forms with utter confusion. They had hoped that by the exercise of power and by argument he would put an end to Protestantism, or at least check its farther diffusion; and now, to see him thus publicly, and in the view of his own adherents undeniably and shamefully defeated, is extremely mortifying.

Haineih—Temperance—Increase.

November 4. A very interesting letter has just arrived from the native helper in Diarbekr, giving an account of a visit to Haineih, his native place, containing some two hundred Armenian houses. Evil reports concerning his new faith had preceded him; so that his relatives were much prejudiced against him. He soon succeeded, however, in disarming them of their prejudices. For a whole day small parties of men came to him to learn the articles of his creed; and in all cases they went away with a favorable impression. After much had been said for and against these new doctrines, it was finally proposed that there should be a kind of public discussion between him and those who denounced him as a

heretic. The meeting was held in the yard of the church; and between two and three hundred were said to be present. Our brother made a general exposition of the doctrines of the gospel before the crowd, there being none present who could meet his arguments. The impression on the assembly was very favorable, many declaring that they now clearly saw how much they had been deluded.

He was permitted to spend twenty days in the place, conversing with all freely and without molestation. One of his brothers became deeply interested in the truth; and many of the people entreated him to remain with them, and to act as a teacher of their children.

Under date of November 25, Mr. Schneider says that the Archbishop does nothing to oppose Protestantism, except that in his addresses to his flock he warns them against "this new way." Thus God, having made the wrath of man to praise him, now restrains the remainder thereof."

26. Ever since the gospel was first preached in Aintab, efforts have been made in behalf of temperance. A small society was early formed, and temperance addresses have been delivered from time to time. Recently, further exertions have been made in this cause, and the following are the results. A juvenile society, consisting of eighty-nine members, has been formed. They are from five to fifteen years of age, and a good portion of them are the children of Armenians not connected with our community. The society of adults already in existence has been increased to one hundred and seventy members. Thus the entire number pledged to temperance amounts to two hundred and fifty-nine. This is a very large proportion of our congregation; in fact, nearly all who have attained to years of discretion, may be said to have their names enrolled.

The growth of our community may be inferred from the following fact. At the end of last year we had one hundred tax payers; and now we have almost, if not quite, two hundred; the number having doubled this year, just as it did last year. And we have reason to hope that the same ratio of increase will continue in time to come. We would praise the Lord for all his many favors to this people thus far, and regard them as so many incentives to further efforts and labors, and as so many pledges of what he is ready to do in coming years.

LETTER FROM DR. SMITH, OCTOBER 22,
1850.

Opposition overruled for Good.

A RECENT letter of Dr. Smith contains some additional statements in regard to the Bishop of Diarbekr, mentioned in the foregoing journal of Mr. Schneider.

The Patriarch resolved, not many months ago, to thunder out his anathemas upon our community; but he was restrained from doing so by influential bankers. He now seeks to accomplish his design by obtaining a transfer of this diocese from the catholicate of Cis to that of Etchmiedzin; but whether he expects the Muscovite to assist in persecution, is not plain.

At a council held in Constantinople in June, for the purpose of finding a suitable man to come here, every vartabed fixed upon was found unwilling to enter upon the service. It was accordingly resolved to write to the Bishop of Diarbekr, and instruct him to go to Aintab. Our native assistant, then in Diarbekr, informed us of the arrival of the order, and of the opposition of the Armenians to this movement of their ecclesiastic. "Convert," they said, "the single delegate from Aintab, now in this city to preach the gospel, and afterwards go to the fountain head, and turn back the source of this sect." The Patriarch was urgent, however; and about a month since the Bishop arrived in our city. A mile or two from the town, he fell in with an intelligent Protestant, who avowed his sentiments, and pressed the Bishop with several searching questions on the corrupt practices of his church. On passing a stone quarry, nearer to the city, an Armenian deacon who was at work there, cried out to our brother, at the top of his voice, and asked whether he should salute his traveling companion as a gospel teacher, or as a bishop of forms and ceremonies. A little farther on, the Bishop blessed a company of Protestants, hoping that they would acknowledge his apostolic authority; but they returned a salutation strictly in accordance with the spirit of the gospel; whereupon he dropped his head, with the remark, "They too are Protestants."

At his first visit to the Governor of Aintab, he was charged to imitate the example of the Protestant preachers, and aim at securing brotherly love between the members of his flock; and when the Bishop craved as a favor that

he would order the Protestants to abstain from irritating the Armenians, the Governor promptly avowed his conviction that the wrong-doing was on the other side. He said, moreover, "Your great error consists in hoping to force back the Protestants to your communion, while, at the same time, you drive others away by your internal strifes. You should so demean yourselves, as to win back those who have left you."

This beginning is only a type of what the Bishop experiences at every step of his progress. Assailed by written questions on the doctrinal errors of his church from members of his own flock, he has publicly announced his determination to notice no questions from those who do not present them in person; and to repel troublesome visitors, he has stationed a guard at his door. On the last Sabbath but one, three or four of our brethren had a public controversy with him, about fifty persons having been present. Questions and answers were written by the Bishop, and by one appointed on the part of the Protestants. The triumph of our brethren was complete; and the Bishop and all his party were utterly silent while they withdrew, doubtless glad to get rid of such troublesome visitors. The written papers were deposited with me as a true record of the occurrence; but there has been no occasion for their use, as it would seem, from the reports current in regard to the affair, that the Armenians present have shown no disposition to falsify facts. Their testimony is, "We were disgraced by the incompetency of our Bishop to solve the question presented;" and it is reported that the Bishop excuses his defeat by the plea that he was drunk at the time! Thus we have in Aintab the strange sight of a persecuting Bishop himself persecuted by the truth, his own fears, his want of success, &c., and striving in vain to withstand the progress of the gospel, that terrific enemy of darkness and its advocates.

SMYRNA.

LETTER FROM MR. JOHNSTON, SEPTEMBER 24, 1850.

IN compliance with a vote of the Armenian mission, Mr. Johnston went to Kaissariah in April last, for the purpose of encouraging and instructing its small band of Protestants, and also of giving an impulse, as opportunity might be afforded, to the reformation which had already

begun in that city. He proceeded thither by way of Tarsus, and returned through Samsoun and Constantinople, having been absent from Smyrna about five months.

It was Mr. Johnston's original intention to visit Kaissariah in the autumn of 1849; and he requested the missionaries at Aintab to send a native assistant to meet him there, and labor with him in the gospel. They did so; but he was prevented from going himself, by reason of sickness in his family. Fortunately and unexpectedly, the brother from Aintab enjoyed the counsel and co-operation of another native helper from Constantinople. And when Mr. Johnston arrived at Merseen, (the port of Tarsus, though distant from it some six hours,) he found the former, Asdoor by name, waiting to accompany him, with high expectations, to the scene of their joint labors.

At Tarsus they were hospitably entertained by Mr. Clapperton, the British Vice-Consul. The population of this city is estimated at six thousand souls in the winter, and two thousand in the summer, the difference being occasioned by the presence of strangers in cold weather, and the dispersion of many families in the hot and unhealthy months. Marble columns, and other mementos of former greatness, are often seen by the passing traveler, showing that the birth-place of the Apostle Paul, in the day of its prosperity, was "no mean city." The Armenians of Tarsus are not very numerous, being less than two hundred and fifty houses. In a few instances Mr. Johnston found that the labors of one or two native brethren, in past years, had not been wholly in vain.

During the first half of the way from Tarsus to Kaissariah, the distance being about fifty hours, Mr. Johnston was accompanied by Mr. Clapperton; during the remainder of the journey he had Mr. Soher, the British Consul at Kaissariah, for a fellow traveler. He arrived at his destination on the 23d of May.

Progress of the Truth at Kaissariah.

Asdoor was very sanguine in the belief that my coming would be gladly hailed by many, and that I should have a large audience to listen to the gospel. But his hopes were realized only in part. He and Bagtassar, the native brother from Constantinople, had been visited by a number of inquirers; and sometimes they had had a dozen individuals or more to unite with them in worship.

After my arrival, however, our intercourse with the people, instead of being extended, was more limited than theirs had been. One reason for this was, that the Armenian Bishop had pronounced his anathema against two individuals, a

father and son, who had most decidedly embraced evangelical views. The effect and (we may say also) the design of this was, not to exclude them from the communion of the Armenian Church, for from that they had already withdrawn themselves, but to disable them from carrying on their secular business for the time, and so to cut them off from the means of gaining their daily bread. The Armenian population of the place being very numerous, these men, like most others, were mainly dependent on the patronage of their own nation for the maintenance of their trade; and consequently, when that was withdrawn, they were obliged to wind up their business. On my arrival, I found them entirely out of employment, and providing for the daily wants of a large family by selling out their household furniture. This doubtless had the effect to check the forwardness of some, who were not yet prepared to suffer loss for Christ.

Another reason was, that my arrival awakened the guardians of the Armenian Church to still greater vigilance. All who were known to attend my preaching service, were marked and treated as Protestants, though not publicly excommunicated. Some who ventured at first to attend, becoming suddenly frightened at the prospect of having their business ruined, and being immediately prosecuted for every debt which they happened to owe, went back, and took special pains to convince their nation of the sincerity of their recantation.

The two excommunicated individuals, besides being prevented from carrying on their business, had their house stoned once or twice, and were threatened with exile; in consequence of which they sought and obtained from the government at Constantinople a vizierial letter, securing to them their civil rights as Protestants. That letter was received before my arrival; and when it was presented to the Pasha, who resides at Yoozgat, he expressed a readiness to see that its requirements were fulfilled, and gave the bearer a letter of like import to the Governor of Kaissariah, telling him, at the same time, that if the local authorities did not protect the Protestants, they must come and complain to him, and he would see them righted. The Governor of Kaissariah declared himself equally ready to respect the order; but, of course, he could not compel the Armenians to trade with the Protestants, nor to rent their houses to them; so that the former still had it in their power to

harass the latter in a great many ways. The family of the excommunicated father and son (who live together, though the son is married) was kept in such a state of perplexity during almost the whole of my stay there, on account of a house, that they were scarcely able to think of or attend to anything else. The owner, in order to keep on good terms with his nation, was obliged to eject them; while no other Armenian would rent them a dwelling; and every possible effort was made to prevent them from getting one, either among the Turks or Greeks.

My regular audience consisted of five adults and two boys, who openly declared themselves Protestants; and, being cut off from employment in their trades, they attended daily upon my instructions, so long as I was able to attend daily to them. Beside these we had occasional and secret visitors, who were convinced that they were living in fellowship with error and false worship, but had not sufficient faith to confess the truth in the face of the opposition to be encountered. Among these was an intelligent priest, who read to me part of a treatise which he had written against the principal errors of the Armenian church. I ascertained that at Kaissariah, as in other places, a considerable number were waiting and hoping for the time when they should be able to attach themselves to the Protestant community, without a sacrifice of their worldly interests.

Mr. Johnston did not learn that the Armenian population of Kaissariah, or of the neighboring country, as is so often the case elsewhere, had become pervaded and perverted by skeptical opinions. "They seem," he says, "to be sincere believers in the reality and importance of religion; and, of course, they must feel that there is a difference between truth and falsehood. This circumstance is favorable to the prosecution of missionary efforts among them."

Kaissariah as a Missionary Station.

I found Kaissariah to be very unpleasant as a summer residence. One source of annoyance to me was, that when the wind blew, it drove the dust into my windows from the neighboring terraces, the houses of the city being flat roofed and covered with earth. And, besides, such a quantity of dust is raised by the threshing floors around the city, and the constant passing of animals and carts along the streets, which are proverbially filthy,

that when one looks toward it from a distance it seems to be enveloped, as it were, in a thick fog.

The place is situated in the midst of a great plain of cultivated fields, without shade or stream or pleasant garden near it, where one can go to walk and seek for pure air. My health suffered while there; so that during the two last months of my stay, I was not able to perform a fourth part of the labor which, with ordinary health, I should have performed. At the invitation of Mr. Suher, I twice spent a few days at his country residence with decided benefit; but after returning to the city each time, in less than forty-eight hours, I was again as feeble as before.

This fact, however, should not discourage the idea of making Kaissariah one of our stations, whenever we shall have the men and means. Mission families residing there would only be obliged to imitate the native custom of leaving the city during three or four of the hottest months; and there are several pleasant villages, from one to three hours distant, in one or another of which they might find a healthy retreat, in the midst of hundreds of Armenian and Greek families. If neither of those nations should be willing to let them have houses, they probably would not experience much difficulty in finding them among the Turks. I occupied a Turkish house in the city, which I selected from among some half dozen that were offered to me.

The argument for making Kaissariah a station of the Board is stated in the following extract.

Kaissariah contains an Armenian population of two thousand houses; and in four or five villages, all within three hours of the city, there are upwards of a thousand more; while within a circle whose radius is not more than one good day's ride, at a moderate estimate, there are four thousand Armenian houses, say twenty thousand souls. And if we look at the indications of Providence, we can not fail to see that He who is Head over all things to the Church, is now, in a special manner, inviting to missionary efforts in that city.

Two circumstances especially should be observed. 1. There is a British Consul there, the same who was at Trebizond when that station was commenced. He would be glad of the society of missionaries where he is now, and would extend to them very efficient protection. 2. Till very recently all the region around the city has been so infested by robbers, (principally belonging to a tribe of people

called Avshars, the Koords and Turkmans doing their part also,) that a formidable escort was always necessary, for several days' journey, both in approaching and leaving the place. During the last year, however, the government has taken effectual means for ridding the country of so intolerable a nuisance.

Kaissariah has been in the eye of the Prudential Committee from the commencement of this mission. At Enderlik, a Greek village two hours south, I saw the tomb of a missionary, who there found the end of his pilgrimage, twenty-three years ago. I copied the following inscription: "Elnathan Gridley, American Missionary from the United States, born in Farmington of Connecticut, 31 years and 35 days old. 1827. Sept. 27." This was followed by an inscription in Greek; after which there was another sentence in English, appearing to be an extract, which commenced, "Should this be my last service—." The remainder was so much defaced as to be illegible.

Having been long desirous of seeing that great central region of Asia Minor occupied by missionaries of our Board, I recommended Tokat, after my late visit there, as then the most practicable point. In view of the considerations mentioned above, however, I should now give the preference to Kaissariah. But God's ways are not our ways, nor his thoughts our thoughts: and it may be that by the outpouring of the Spirit on some other place, thought of or not by us, he will invite laborers thither, to be "workers together with him," and so make that the station.

We have much reason to hope that God has begun a work in Kaissariah which he will not leave unfinished: still it is a "day of small things." The number of adherents to the truth is small. Their knowledge is imperfect; their faithfulness to Christ has not been fully tested; and no one among them is capable of guiding and instructing the rest. All this, however, is compatible with the beginning of a spiritual work.

Constantinople.

LETTER FROM MR. DWIGHT, DECEMBER 4, 1850.

Incorporation of the Protestants.

THE following letter is entitled to a place in the documentary history of the Armenian mission. The interpositions of Providence in behalf of the Protestant community, even from the first,

have been very striking; as may be gathered from a perusal of Mr. Dwight's "Christianity revived in the East," a work that cannot be too strongly commended to those who desire a thorough acquaintance with the progress of one of the most remarkable reformations known in the annals of the Church. And now the great problem of religious toleration, as it affects the Protestants of Turkey, is solved! Whatever may be done by individuals, and however faithless the magistracy may prove to be, especially in the more distant parts of the empire, the government has placed the friends and adherents of the missionaries upon the platform of the ancient and established Christian communities. Who would have predicted such a result, a few years ago! Verily, the God of missions is "wonderful in counsel and excellent in working!"

I am happy to inform you that a firman has just been procured by Sir Stratford Canning, regularly incorporating the Protestant community of Turkey. This is an important step in advance, so far as their civil position in the empire is concerned. They have been recognized, it is true, as a distinct community for three years past, and their complaints have always been listened to by the Porte; but no regular imperial act of incorporation had taken place, and our brethren had never received anything from the government to retain in their own hands as a pledge of permanent protection.

The present enlightened administration of Turkey, stimulated by the energetic influence of Sir Stratford Canning, has been sufficient to secure to the Protestants their civil rights in most cases; though a change of administration might at any time have turned the scale, and thrown them again into the power of their enemies. The firman now obtained, being from the Sultan himself, and placed in their own hands, gives all the stability and permanency to their civil organization that the older Christian communities enjoy. They are distinctly declared to have the same privileges of building churches, holding burying grounds, &c., that are granted to the other rayahs. A Turkish Pasha has been appointed to attend to their affairs; and they are to appoint a wakeel or agent from among themselves, as their organ of transacting business with the government, and a council or committee to decide upon the civil affairs of the community.

The subjoined extract will deepen the respect and admiration of American Christians for the distinguished individual who is mentioned therein.

At the request of Sir Stratford Canning, thirteen of the leading Protestant rayahs called upon him, on the occasion of his procuring for them this charter of rights; and for three quarters of an hour he addressed them on their duties and responsibilities, in view of their present position in the empire. He told them that they ought to thank God that they were the first to be relieved from the shackles of superstition, and to be made acquainted with the pure gospel of Christ. He told them that many eyes were upon them here, and that they ought to excel all others in the land in faithful obedience to the government, in a kind and brotherly deportment to those of other religious opinions, and in a universally honest and upright example. Again and again did he exhort them to act, in all things, according to the principles and doctrines of the gospel.

From the impression made upon their minds he must have spoken with great tenderness and power. Their hearts were all melted, and their countenances betrayed the deep and strong emotions that were struggling within; so that the Ambassador himself was moved almost to tears, and expressed to them his high gratification at the interest they manifested in his counsels and warnings. The scene was truly affecting, and will long be remembered. How admirable are the ways of Providence; in putting in such a post, for such times, such a man!

Mr. Dwight says in conclusion, "I think I see some indications that a few are more earnestly wrestling with God in prayer than heretofore; and I am confidently expecting that this spirit will spread in the churches, until we shall see the blessing descend."

LETTER FROM MR. HAMLIN, DECEMBER 2, 1850.

THE last number of the Herald contained a brief announcement of the decease of Mrs. Hamlin. A letter from her afflicted husband, since received, states some particulars respecting her last hours, which cannot fail to be read with the deepest interest by the friends of missions.

Mrs. Hamlin was attacked by "a kind of influenza," July 26, from which she never recovered. After a visit to Prince's Island, which proved ineffectual to arrest the progress of her disease, she was accompanied by her husband and children to Rhodes, where she arrived on the 8th of October. The Chevalier Hedenberg, an experienced physician, became her medical adviser; but all was in vain. On the 14th of November she

closed her eyes in death. "She was buried in the Greek church-yard, the English Consul General, H. Kerr, Esq., reading the service of the Church of England at the grave."

Mrs. Hamlin's Death.

In the early part of my dear wife's sickness, she had a great desire to recover, and prayed very earnestly that she might be restored to health. She was also deeply oppressed with a sense of her sinfulness and unworthiness; occasionally, indeed, to such a degree that I feared its effect upon her diminished strength. She had always been a diligent reader of the word of God, morning and evening, appropriating an hour to that sacred duty, whatever might be the pressure of her other engagements.

She now most richly proved the value of that Word to sustain and comfort her. In all her conflicts, fears and trials, she found support and consolation in the "lively oracles." She once remarked to me, that she often resorted to the fifty-first Psalm; and it seemed to her a wonderful production, expressing everything which the penitent Christian needed, confession, penitence, desire after holiness of heart and communion with God, joy in the conversion of sinners and in the general prosperity of the Church, &c. She said this psalm had often been a great comfort to her.

What she most wished, was entire resignation to the will of God, and a faith to appropriate the righteousness of Christ as her own. Her strong desire for recovery was particularly on account of her children. What would be the future of her five little daughters, left in a foreign land, without a mother's care, at their tender age? It seemed to her that for their sakes God would hear her prayer, and restore her to health. The two elder children also, the one nearly eleven, the other eight, had a remarkable anxiety for their mother's recovery. They often spent hours in praying for her, though they knew nothing of the extent of her danger. But as her disease advanced, and she perceived it to be the will of God that she should not recover, she was enabled to give up her family to the Master's disposal with confidence, acquiescence and peace. She sometimes herself referred to the sharp distress which she formerly felt on account of her children, and wondered at the goodness of God in giving her such quiet submission. As she saw that the end of her pilgrimage drew near, she had a strong desire that

if her two elder children were not already the disciples of Christ, she might lead them to him. In regard to the elder, indeed, she already indulged a pleasing hope, that the Good Shepherd had called her into his fold; and for the second she found reason, before her departure, to indulge the same hope. And thus far their resignation in giving up a mother so dearly loved, because the Savior has taken her, their conscientiousness, their love of prayer, of the Bible, of the Sabbath and religious instruction, seem to justify her joy.

On the 26th of October, she had faintness and difficulty of breathing, which seemed to indicate that her remaining time was short. She had already given many directions to aid me in the care of our children after her departure, and in relation to such household affairs as I must naturally be ignorant of. She now designated mementos to her friends, with her farewell love; and, lest my own attention should be diverted from the children, or useless trouble be given to the kind friends who seemed ready to do any thing for us, she requested that as soon as her spirit had departed, I would simply wrap the body in a linen sheet, put on a designated cap, and leave it thus for burial. She then had me write a few directions in relation to the children; and when I had finished, she said, "I can think of nothing more that I can do for my family. And I have now done with earth. Henceforth I wish to spend the little time that may remain in fitting my children and myself for heaven."

On the Sabbath following, she desired to have her infant child, then three months old, baptized. Her breathing was labored and difficult; her strength was rapidly failing; and she felt that the hour of her departure might come at any time. The sacred ceremony was performed, with much prayer and many tears. The soul of the dying mother seemed to be dissolved in earnest intercession for her child, and no tear dimmed the serenity of her countenance. The napkin and vase which had been used for the baptism, she placed together, and wished them to be kept as mementos of that covenant and that scene. In the evening she enjoyed great peace in the contemplation of heaven. She expected, before another Sabbath should dawn, to enter upon those scenes not yet revealed to the eye of man. She spoke of seeing the Savior as he is, and being like him; of meeting her father and mother among the spirits of the just made perfect, of their piety and faith

while on earth, and their corresponding blessedness and glory in heaven. She mentioned certain individuals whom she should soon see there, and wished me to say to a very dear friend in America, that she trusted their friendship would be continued in heaven.

She lived more than two weeks after this time, contrary to her own expectations and that of her friends. Her great oppression for breath, which seemed to her like incipient suffocation, rendered conversation impossible, except at short intervals of relief. To my inquiries in regard to spiritual enjoyments, she usually answered, "Peace," or, "Perfect peace." When she could no longer read the Bible, she felt it a great privation; but she enjoyed hearing it read, and also Baxter's *Saints' Rest*.

On the first Sabbath of November, we observed the monthly concert, and she requested that fifty dollars of property, held in America, might be given to the Board as a testimony of her attachment to the cause in death. We consecrated the humble offering to God with earnest prayer, that he would use it in some way for the advancement of his glorious kingdom in the world.

When she could no longer be bolstered up in bed, nor her eye bear the light, she felt that another of the means of grace was cut off, that she might go more directly to the great fountain of spiritual life and love. The suburb of Marash, with its gardens, the sea, and the bold mountains of Lycia beyond the channel, formed a scene peculiarly pleasing to her. She said that "those mountains and that sea had often aided her in lifting her mind and heart to their glorious Creator, when she was too weak to read his word." The storms which had passed over us, the thunder and lightning, the wind and rain, she had enjoyed in the same way; only, she remarked, that being in the night they cut short her enjoyment by lulling her to sleep.

As her strength failed, her delight in prayer increased. She repeatedly mentioned having great enjoyment and near access to God in her supplications for her husband and children and near relatives and friends, for whom she interceded separately, one by one. She believed that blessings would descend upon us in answer to her petitions, when she should be in heaven. She felt that her death would be blessed to her husband and her children, as also to the missionary circle at Bebek and Pera. She left to them an affectionate farewell, earnestly desiring

that we might all labor in view of the nearness of eternity.

At length peace and resignation gave place to desire. She longed to depart and be with Christ. Her sufferings had often been great, especially during the last two days. When the hour of her release came, she hailed it with joy, and wished me to unite with her in giving thanks to God for the cessation of her sufferings. When I had done so, she remained a little while in silent contemplation, once repeating the words, "Blessed Savior," thereby showing that her thoughts were directed towards him. I said to her, "Can you not offer one petition more for your husband?" She gave me her hand. I knelt and kissed her forehead, and said, "Farewell, my dear Henrietta. May the Lord Jesus send his angels to guide you to himself." "Delightful thought," she replied, returning the farewell kiss; "but can we be sure he always sends them, and to one so unworthy?" Then, probably feeling that her breath was about to fail, she added, in a voice singularly sweet and distinct, "The Lord bless my husband; the Lord bless my children and my unworthy self." She attempted to say more, but death sealed her lips, and in a few minutes she slept in Jesus.

At the conclusion of this deeply interesting epistle, Mr. Hamlin says: "My children were taken ill, immediately after the loss of their mother, two of them so seriously, that I felt I must examine the question whether I could lay them by their mother's side without a murmur. I bless God that, although the struggle was a severe one, and it appeared at first to be beyond the power of my weak faith, he did enable me, I think, to give them up to him. Heaven, instead of being a distant and shadowy realm, seemed a near and blessed reality; and I could rejoice in the thought of my little family so soon joining their mother in a safe and sinless world. But God has graciously spared me the trial, and given them back to me for a season. Whenever he shall come, may they and I be ready to welcome his appearing."

Mr. Hamlin acknowledges his obligations to the friends whom God raised up for him and his dying wife in a strange land, in the following terms: "My warmest gratitude is due to the English Consul and lady, and to the Chevalier Hedenberg and lady, for their kind and unremitted attentions to my departed wife and to my motherless children. The Russian and Danish Consuls have also shown me every kindness. May the Lord reward them all with infinite blessings in his eternal kingdom!"

LETTER FROM MR. VAN LENNEP, DECEMBER 19, 1850.

Toleration—Interest among the Greeks.

THE only missionary giving instruction in the seminary at Bebek, at the date of this letter, was Mr. Van Lennep. Mr. Wood was then, and is still, in this country. Mr. Hamlin had been unexpectedly detained at Rhodes, "perhaps to meditate at the grave of one so much beloved, and receive undisturbed the fond impression of her dying counsels." Having made a brief reference to a trial in which all participate, he proceeds as follows.

This is the hour at which I usually hear my classes; but I have given them a day's vacation, that they may attend on an occasion of great interest to Protestants in this country. By Sir S. Canning's unremitted efforts, a firman, or imperial charter, has been obtained, declaring the Protestant subjects of the Porte to be a distinct nation, enjoying all the privileges and immunities of any other nation governed by the Osmanlies, forbidding persecution, &c. This charter has been put into the hands of our evangelical brethren; and to-day they have gone in a body to the palace of the Grand Vizier, to tender him their thanks for so high a favor. Surely God's ways are wonderful! How different this from the position of Protestantism in this country only four years ago! Surely this is an event long to be remembered. The children's children will talk of it, and thank God for what he did for their fathers and themselves.

Our work advances as rapidly as at any former period. I do not speak of the Armenian portion of it; for Mr. Dwight will doubtless keep you well informed of whatever comes under his observation; and his position is far more favorable for that purpose than my own. The Greek portion is quite as encouraging as any other. Our meetings are more and more fully attended. Last Sabbath the room in which they are held, was barely large enough to contain the assembly. There must have been nearly forty. There are occasional hearers; but, as a general thing, when a person attends a few times he becomes a regular worshiper.

And sometimes the effect of barely coming to such a place, and hearing the gospel preached a few Sabbaths, is truly marvelous. I have my eye on a man who presented such an appearance when he first came, that I thought he was sent in by an enemy, in order to create dis-

turbance. His clothes were tattered; his face black with dirt; his hair seemed to have remained uncombed for months; and his bare toes were protruding through the holes in his shoes. He had attended service only twice, when he made his appearance again with his face and hands washed and his head combed. The next Sabbath, he wore a clean though very coarse pair of pantaloons, and his shoes were mended. And ever since I have always seen him in his place, as neat as any one in the room, his eye steadfastly and untiringly fixed upon the preacher.

Salonica.

LETTER FROM MR. PARSONS, SEPTEMBER 18, 1850.

MR. AND MRS. PARSONS arrived at Salonica on the 24th of June, and received a cordial welcome from their future associates. The missionary families suffered more or less from ill health during the summer. Mr. Dodd, in particular, found the hot season unusually trying to his constitution. At the date of this letter Mr. Parsons was perfectly well.

Number of the Jews—Their Ignorance.

After alluding to the efforts made by certain of the Jews to cripple the operations of the station, Mr. Parsons submits the following remarks on the number and character of the people among whom his lot is cast.

In looking over our field, it may not be amiss for me to state some of my present impressions. Our parish consists of six thousand Jewish families, within a space perhaps less than one mile square. Of these only a few, when compared with the whole, though a large number really, are wealthy men, bankers and merchants. Probably three thousand are families of the miserably poor, living in crowded and filthy holes. There is also a large middle class of mechanics and smaller shopkeepers.

In personal appearance the men of the middle and higher classes, and even of the poorer when stripped of their squalidness, are very fine looking. One must needs say, that nothing but their system of education could keep them from thinking and from knowing something.

On the other hand, the women are as generally ill looking; their countenances being inexpressive, sad and care-worn. In form and feature, they appear entirely

wanting in symmetry and beauty. There are several sufficient reasons for this; such as neglected infancy and childhood, early marriages, subsequent drudgery and abuse, and perfect exclusion from all elevating influences. They are entirely ignorant and uncultivated. Having been long regarded as stupid beings, fit only for servile work, they seem to have become such in reality.

And if we look at the children and schools, what can be expected but another growth of ignorance and stupidity? The children, however susceptible of intellectual culture, can receive none; for nothing is taught in the schools but the mere words of the Old Testament, except that to a few chosen ones some portions of the Talmud are made known. Of course the sciences cannot be taught; for a little correct knowledge of geography or astronomy would overthrow the whole talmudic structure.

The necessity of these schools is found, not in any value set upon intellectual training, but only in their religious system. Since reading the Hebrew, the holy language, is a work of unspeakable and saving merit, there must be schools in which the letters of this dead language may be fixed in the mind, to be repeated, as are the prayers of the Roman Catholic, in after life. There is but a single exception to these remarks. In one school the children of some of the wealthier merchants are instructed in Italian, for commercial purposes.

More Laborers Needed.

Mr. Parsons closes his communication with the following appeal for another reinforcement.

When we look at the spiritual condition of the Jewish population, we lose all sight of differences in rank, sex and age. They have no Savior from sin; hence they are "filled with all unrighteousness." If left to themselves and the rabbinic systems of human culture, we can expect only a succession of generations, bearing the same marks of ignorance and error. Our only hope for them is in the regenerating power of the Holy Spirit; and we trust that he will guide us in our labors for them, in preaching Christ and him crucified, at our magazine, in the bazars, in families, in our contemplated school, and in the public assembly.

But what are two missionaries (with our English brethren we are four) among six thousand families? Are we to ex-

pect miracles? Then why are not greater efforts put forth in behalf of this people? Why are not more laborers entering this open field? True, we are looking, and we trust that an increasing number in the churches at home are looking, for a miracle of grace here, even "life from the dead." And we expect to see it, so soon as there shall be found faith and love enough to make use of the appropriate instrumentality.

The want of another missionary becomes pressing, when we look over our field, and survey the work now upon our hands, and the open door before us; and consider, especially, the claims of that most interesting class, the Zoharites. The contemplated Christian school for Jewish children increases the urgency of the case. The impaired health of Mr. Dodd leads us to ask you to hasten our supply, if it be in your power. And in view of the spiritual wants of this multitude, their moral death, and the infinite worth of their souls, we would send, through you, our most earnest cry to hearts which beat with love for Christ: "Come over and help us," in your persons, or with your substance and your missionary spirit, as also with the omnipotence of Christian love and the prayer of faith.

LETTERS FROM MR. DODD.

MR. DODD is able to report a manifest improvement in the state of his health; his eyes, moreover, have become much stronger than they were a few months ago. The other members of the two missionary families at Salonica are quite well.

Jewish Preaching Service.

In a letter dated December 12, Mr. Dodd writes as follows.

On the 16th of November we began a public Jewish service in our house. Twenty-three were present, including three women and a few children. Most of them were drawn thither, no doubt, by curiosity and the novelty of the occasion; but they heard the gospel preached, and witnessed the offering of prayer and praise from the heart, to which they have been entire strangers. On the second Saturday about the same number were present. The third was stormy, and none came, save the members of the Jewish family in our house.

Last week one who had attended, was summoned before the Chief Rabbi, and questioned as to the nature of our services, the persons who attended, &c.

The result was, that last Saturday only one of our former hearers was present. In their stead, however, there came about a dozen young men of the wealthier class, with the evident intent of making sport, which they did during the prayer and singing; but they became interested in the preaching, and listened quietly till the end. We wait to see whether any will become regular attendants, in spite of the frowns of their spiritual guides.

None are afraid to come once; curiosity being a sufficient excuse. But continued attendance will render them obnoxious to the displeasure of their rulers, and to such exhibitions of that displeasure as the present state of religious freedom in Turkey will allow. We know that there are a number who would feel sufficient interest to come, if it involved no sacrifice; but whether they can make any sacrifice in order to attend, remains to be seen. Our female hearers have dropped off, except one in our employment. It is reckoned a disgrace for females to be present in the public assemblies of men.

Many have expressed themselves much pleased with the singing. This is a novelty to them, and will, no doubt, prove an attraction. Though we cannot regard the attendance thus far as indicating any deeper interest than curiosity, it exhibits one thing worthy of notice, namely, an abatement of prejudice against us. Christian worship is an abomination to them; and we had no hope of such an attendance on our service, from any motive, when we came here.

Mr. Dodd thinks that the diminution of prejudice appears in another way. "At first," he says, "we had much difficulty in obtaining Jewish domestics. Now we have a Jewish family occupying a room in our house, where we allow them to reside, in the hope of doing them good; and the daughter who renders us assistance in the family, attends our morning devotions, which are conducted in the Jewish tongue; and we hope the whole family will soon attend."

I think I have evidence that the weekly preaching has not been without effect; that it has excited some passing thoughts in minds unused to think, and increased the doubts of some who had already begun to question whether their prospects for the future were altogether good. May we have faith to pray without ceasing and without doubting, that the Spirit of God be poured out like floods upon the dry ground, till Israel shall look upon

Him whom they have pierced, and mourn for him!

Interest among the Greeks.

About three months ago an interesting young Greek visited us, representing himself as having come hither from Constantinople on business for his father. He had read the New Testament, and imbibed evangelical sentiments; and now, fearing to return to his family, he desired to remain here, and be more perfectly instructed in this way. After remaining some time, with no means of support, he listened to the proposal of our English brethren, that he should accompany them on a tour in the capacity of a common servant. He seemed very faithful during the tour, in talking to Greeks and distributing Greek books; and he has just returned. Although his whole appearance confirms his statement that his family is wealthy, moving in the higher circles of society, he wishes to remain with Mr. Goldberg as a servant, in order to be in Christian society and under Christian influence; and he has refused the offer of a much more tempting situation, that of dragoman.

About two weeks ago an old priest from Serres came to us, expressing a desire for instruction, and saying that he had been obliged to leave Serres because of his evangelical sentiments derived from the reading of a New Testament. He has taken lodgings in the city; attends all our English services, without understanding them; reads the New Testament; and asks questions. We were at first very suspicious of him, as he talked about English protection, becoming a Protestant, &c.; but we may be mistaken.

There is evidently a movement among the Greeks in this place, as well as in Constantinople, of which the Bishop seems to be aware; and, having an indefinite idea of its connection with missionaries and Protestants, he has poured out some of his displeasure upon Mr. Parsons, in connection with a house rented to him by a Greek.

Jewish Hearers—Pleasure of Preaching.

Four days later Mr. Dodd wrote again in the following language. The concluding paragraph is particularly commended to candidates for the ministry.

Last Saturday from twenty-five to thirty were present at our service; a larger number than we have seen at any former

time. Many of them were the same who attended the first day. A person who has visited me for religious conversation, told me that he heard them talking to each other as they left the room, expressing their surprise that Christian worship was not such an abomination as they had thought. As it consisted of prayer and praise and explanations of the Scriptures, and all in accordance with the word of God, they were pleased, and said they would come again.

Were it not for fear of the rulers, I have no doubt I should have a large congregation of regular hearers. They are a sociable people. They love to assemble together: love to talk or hear talking; and especially on the Sabbath, when their time hangs heavy on their hands, any thing that offers any amusement or pleasure, or helps to consume the time, is welcome. We cannot, therefore, draw too much encouragement from a large attendance, unless it be in the face of difficulties. But whatever is their motive, they come and listen respectfully.

Blessed be God for the privilege of preaching such a gospel! Thrice blessed is the privilege of preaching it in a foreign tongue, in a fresh, uncultivated field! I had great joy, surpassing most human joy, when I first preached it in my own language; but when I was permitted to proclaim it in a strange dialect, my exultation rose still higher. If those in our theological seminaries who excuse themselves from this work, and stifle the voice of conscience, and grieve the Spirit, (as I tried to do, but God hindered me,) could exchange places with the missionary for a little while, the difficulty would be to find reasons for staying at home; and should any be discovered, they would all be swept away as chaff by the thought of the overwhelming disparity of laborers between the most destitute portions of our own land and the foreign field.

Trebizond.

LETTERS FROM MR. POWERS.

THE last number of the Herald contained a letter from Mr. Powers, written at Tokat, in which he gives an account of a very extraordinary movement among the Armenians of that city. From Tokat he proceeded to Sivas, where he found much to cheer and animate him. As the work of grace which has commenced in the last named place, will doubtless come prominently before the Christian public at no distant day, he

has furnished some facts of interest in connection with its incipient history, which the readers of the *Herald* will do well to keep in mind. His first communication is dated November 4.

Friends of the Truth.

Some ten or eleven years ago Mr. Johnston made a visit to this city. At that time the stillness of death reigned; and, so far as I recollect, he did little more than survey the ground. About seven years ago A. A. became acquainted with the truth at Erzurum, through the instructions of Mr. Peabody, and soon after removed to this place. It was not till about a year ago, however, that he became a decided Christian.

On removing to Sivas he began to talk with different persons about the gospel, and ordered a box of books from our agent at Tokat. No sooner had he begun to distribute them than the priests raised the usual cry of alarm; and the whole stock was returned, put back into the box, kept here two or three years, and finally sent to Tokat. A. A. pursued a temporizing course, in the mean time, conversing on the subject of religion enough to bring upon him the reproach of being a Protestant, and to exclude him from intercourse and business with the mass of the people, and at the same time attending on the services of the Armenian Church, so far as to screen himself from ecclesiastical censure.

About a year and a half ago, assuming a bolder tone in his opposition to the rites and ceremonies of the Armenian Church, and in his defence of the truth, he was formally anathematized and excommunicated; and he saved himself from exile only by going to Constantinople, a distance of five hundred and forty miles, and procuring a vizierial letter for his protection. Having nothing more to fear or hope from the Armenian Church, and being also out of employ, he began to visit the coffee shops and other places of resort, during the early part of last winter, and converse fearlessly on the doctrines of the gospel, and found many willing to hear. Some also inquired for books. He accordingly ordered a box from Tokat, which he received in February last. Of these and several supplies since received, he has disposed of a goodly number, which have been extensively read. This A. A. seems now to be an active and devoted Christian, a man of prayer, and zealously engaged in promoting the cause of truth and vital piety among his people.

About four years ago a young man who

had become interested in spiritual reformation at Constantinople, returned to Sivas, when he began to speak freely on the truths of the gospel. For this he was seized; a chain was put about his neck, and he was dragged to the monastery, a short distance from the city; where, after suffering other indignities, he was released on his recantation and his promise of obedience to the Armenian church. Finding himself uncomfortable in Sivas, he went back to Constantinople, where he remained till last May. He is now among my hearers.

Missionary Visits.

About three years ago Dr. Smith visited this city, but could gain access to but very few; even A. A., who called on him once or twice, did not venture to continue his visits; and, having suffered some embarrassment and ill usage from the opposition of the people, he hastened to leave the city.

A very different state of things, however, existed here last May, when Dr. Smith spent a night in this city, on his way to Constantinople. A. A. had become an active, zealous and prayerful Christian; had distributed many books; had conversed and prayed with many individuals; had collected a little company of inquirers after the truth, who met at his room from Sabbath to Sabbath, and with whom he read, conversed and prayed. C. A. had taken a decided stand on the side of the gospel, and had been put under the anathema of the church. And such was the encouraging state of things here that a preacher was loudly called for.

The pastor of the church in Trebizond was accordingly sent here in July, spent seven weeks, preaching regularly on the Sabbath, and laboring during the week as he had opportunity. I arrived here on the 10th of October, and was most cordially received by the little band of inquirers. I have preached four Sabbaths; and perhaps I can give you a correct view of the state of things in no better way than by saying, that our audiences have varied from thirteen to nineteen adults, the whole number who have attended regular preaching once or more being thirty. A few of these are very active and devoted Christians. There is a great deal of discussion on the subject of religion in private houses, coffee shops, and other places of resort, among the people themselves. As yet there has been no open opposition. A spirit of in-

quity is awakened; and many now listen attentively who but recently could not hear the gospel named without reviling.

At the end of three weeks, Mr. Powers wrote again as follows: "Every thing continues encouraging. A few pious brethren are very active, and have much intercourse with the people, in coffee shops and elsewhere, on the subject of religion. In all places they find the hearing ear; and the spirit of inquiry betokens good. Many, however, are very timid, and attend our services only occasionally, whose sympathies are altogether with us."

Interesting Conversion.

The following narrative cannot fail to excite the Christian sympathy of all true followers of the Savior.

An interesting brother from a town in this pashalic, about seventy miles from Sivas, has recently left us on his return home, whose conversion in this benighted land, where no missionary had ever been, and in the absence of almost all the usual means employed in the conversion of men, furnishes so striking an illustration of the power and grace of God, that I cannot forbear giving you a brief account of it. His name is Israel; and I think I may say of him, as Christ said of Nathanael, "Behold an Israelite indeed, in whom is no guile."

When he first heard the name of Protestantism in his native town, he was violently opposed to it. About a year and a half ago, business brought him into frequent intercourse with an enlightened fellow townsman, M. A., in the city of Kara Hissar. On several occasions, while they were sitting together, M. A. took his Bible from his chest to read; but the stern command of Israel, "Put back that book," awed the modest young man into acquiescence. On leaving that city, and while on the road, Israel reasoned thus: "Some change has come over this M. A. He used to be proud, haughty and impatient of contradiction; now he is mild and gentle as a lamb. He is not the same man he once was. Possibly this Protestantism may be no bad thing, after all."

On his way he stopped a few days at the village of F.; and, while sitting one morning outside of a coffee shop, he saw A. A. (of whom I gave an account in my last) approaching the village. He had known A. A. only by sight, and that as a Protestant; of course, he had looked upon

him with no favorable eye. The moment he saw the face of A. A. his heart softened towards him; and he said to himself, "I will go and speak to him. What can he do to me? He surely cannot do me any harm." A. A. returned his salutation with great cordiality. His heart grew softer still. A. A. was traveling in great haste, and by the public post; but not being able to procure horses, he was obliged to stop in the village till the next morning. The Lord had a work for him to do there!

He entered into conversation with Israel; took out his New Testament, and all their time was spent in reading, conversation and prayer. Blessed day! That was undoubtedly the spiritual birth-day of this child of faithful Abraham. What a scene for angels to look down upon! Twice they bowed together, and A. A. poured out his soul in prayer to God. "The first time," said Israel, "I thought, 'That is a very good prayer. There is nothing bad in that.' The second time my heart melted."

He drank in the instruction of God's word, on the essential doctrines of grace, with the utmost avidity; and, on learning that there was no sanction for such and such rites and ceremonies of the Armenian church, "Then," said he, "I will never practice them again." The subject of fasting came up while they were eating; and, on being told that such fasts as the church prescribed, were not required by the word of God, he rose from the table, went out to some young men in his employ who were keeping their fast on dry bread and water, and told them that they might eat anything which they could find in the village. He never kept a church fast after that.

But what illustrates the mighty change that was going on in his mind, more than anything else, perhaps, was his abandoning the use of intoxicating liquors. He had been a hard drinker; had used a pint, a quart, and oftentimes nearly three pints of raki, of the strength of New England rum, in a day. On being told that this was not only useless, but exceedingly injurious, and that no Christian ought to drink it, his ready reply was, "Then I will drink it no more;" and from that day, he has been a strict teetotaler. Only on one or two occasions, which I shall presently mention, has he since put any intoxicating drink to his lips.

After parting with A. A. his heart was filled with new and strong emotions. He was overcome. "For two full weeks," he says, "wherever I went, and whatever

I did, my tears ceased not." He conversed with all whom he met, whether Christians, Turks or Koords; and out of the abundance of his full heart, he told them of the great salvation, and pointed them to a crucified Savior.

After some weeks he returned to his native town. The news of his having become a Protestant had preceded him. The leading men of the place turned out to meet him and, if possible, cure him of his Protestantism. They received him with many professions of joy and welcome; and before he reached his home, they made him stop at one of their houses, and loaded him with congratulations and compliments. Raki was presented, and he declined. They urged, but he stood firm. They became noisy, tumultuous, swore and cursed; but all to no purpose. The assembly broke up and dispersed in an angry dispute among themselves; one of them threatening, as a last resort to intimidate Israel, to accuse him before the Mohammedan authorities of having reviled their prophet; others opposing such barefaced iniquity; and thus he was left alone.

For several days his wife refused to see his face. At length three priests undertook to bring back this stray sheep. They called at his house; and after the usual salutations, as is customary on such occasions, raki was offered to them; for he had not yet gone so far as not to offer it to guests. They offered the glass to him, but he declined. They urged; and after many words on both sides he put the glass to his mouth, and wet his lips. The priests were in an extasy. They shouted for joy. They had triumphed. They congratulated the poor man on his recovery from an awful apostasy, and themselves on their wonderful success. The news spread through the town, and the ignorant inhabitants were all delighted that Israel was saved.

Their joy, however, was somewhat diminished, when it was whispered by some more knowing than the rest, that having broken his temperance pledge, he would, by some magic power of the Protestants, be smitten with death. But when, after the lapse of many days, he neither took his departure for the other world, nor practiced the rites and ceremonies of the church, they changed their minds, and gave him up as lost. And such a storm of persecution was raised against him, that, for many months past, he has been here and in the neighboring villages, an exile from home; and now he returns, as Paul went up to Jerusalem,

not knowing the things that shall befall him there.

I could write much more respecting this beloved brother. Suffice it to say that he seems to be a true child of God, walking in the fear of the Lord, and in the comfort of the Holy Ghost. Wherever he goes, he exerts a most happy influence for God and his truth.

Nestorians.

LETTER FROM MR. STOCKING, OCTOBER 31, 1850.

SINCE the last monthly epistle from the Nestorian mission, nothing has occurred in its immediate field of labor, that deserves a special notice. They have intelligence from a remote district to communicate, however, which will be read with gratification. Deacon Erumiah, mentioned in the following extracts, is the same individual who has been heretofore known to the readers of the Herald as Deacon Jeremiah.

Appeal from Bootan.

Letters have been received from Deacon Erumiah and some of the principal Nestorians of Bootan, requesting our mission to send them ecclesiastics and teachers. A favorable consideration has been given to their petition; and Deacon Syad, recently a teacher in the female seminary, and Moshul, formerly a teacher in the village school at Seir, have been appointed, and are about leaving for Bootan, where they will spend the winter in preaching and teaching, according to the openings which Providence may give them among the people. A part of the contributions of our monthly concert in Oroomiah have been appropriated, during the last ten months, to the support of Deacon Eshaiah, as a teacher in one of the Nestorian villages in Bootan. This deacon was formerly a monk in the convent at Elkoosh, and a companion of Deacon Erumiah; and he renounced papacy about the same time with the latter, and is reputed to be an intelligent and evangelical man.

When Deacon Erumiah left Oroomiah in the spring, he was directed, soon after reaching Mosul, to visit Bootan, having special reference to such of the Nestorians as had not become papists, and report to the mission. The subjoined letter constitutes a part of his report.

Dear Brethren:—You will see two letters, one requesting a missionary and a bishop, and priests and deacons; and the other requesting a deacon for the school of a village,

the same of which is Shakh. One of them is written from the mouth of the people of the country; and the other from the mouth of the people of the village of Shakh only. If you are willing to show mercy to that country, do it quickly, before the papists subdue a great part of them. Many trials and obstacles, and also losses have the papists brought upon me; but I fear them not, by the strength of the grace of Him who is with me, and helps me to put them to shame, in conversation and in discussion. But they effect many things by power and terror over the simple. My heart also greatly desires to receive from you letters, and know how the cause of God is with you. Perhaps I shall go down to Mosul at the close of this month. If you please, present my love to all your families.

The letter "from the mouth of the people of the country" of Bootan, referred to in the foregoing epistle, is as follows.

Dear Brethren:—Mr. Perkins, Mr. Stocking, Mr. Wright, and the others, their associates; and the honored Bishops, Mar Yohannan, Mar Yousoph and Mar Elias, and the other Bishops your associates in the land of Oromoiah. When Deacon Erumiah, whom you sent, reached us in the land of Bootan, and preached and taught those things which are suited to our edification, very greatly did we rejoice in him; and we are grateful to you, that, without our knowledge, you took care for us. But if you please to perfect your kindness to us, an American missionary is needful for us, and a bishop, because our bishop has long since died as you have heard. And if a bishop and missionary came, they should bring with them priests and deacons, who will be necessary for schools. Both for teaching and preaching, it will be very good.

If there be favor and kindness in your hearts, as there is, accomplish this for us soon. If you refuse us, perhaps after a little time our people will perish. Foreigners will lord it over them, as the papists and others; and if you do this kindness for us, we have it not in our power to reward you, but you will receive your reward in heaven, from our Lord Jesus Christ.

This counsel was taken and confirmed at the church of Mar Aha, in the country of Bootan, in the room of the principal of the clergy, Gabriel and the other clergy, and the principal men and the deacons who have subscribed this letter.

The number of signers is eight or ten, most of them being "chiefs." The letter "from the mouth of the people of the village of Shakh" is also subjoined.

Peace and salvation from the mouth of priests and descons, and chief men of Shakh; to our dear and honored brethren, Mr. Perkins, Mr. Stocking, Dr. Wright, and others their associates, and brethren preserved of

the Lord. We desire blessings from our fathers, and careful chief ones, Mar Yohannan, Mar Yousoph, and Mar Elias. We ask of them kindness and favor, which is in you, inciting you to take care of the churches and to open schools, the light of Christianity, in the hope that you will not refuse our request.

When Deacon Erumiah, of Mosul, came to us at the village of Shakh, and abundantly preached the Word, then we had a desire that he should remain with us always, and teach our children, and preach to us, his stay being very useful to us. Not that we had not seen and heard as much as other villages. On the contrary, thanks to God, our village is a fruitful mother of spiritual children, and a nursery of learning. From it have arisen learned deacons and renowned priests, also good bishops. But now, from the oppression of the Mussulmans, poverty hath come upon us, and hath also brought with it ignorance. But Deacon Erumiah was unwilling to stay with us, saying, "I have not permission from those who sent me to remain in one place a long time." Now if you please to direct that he come and remain with us, or send another deacon, who shall be learned, and a preacher from Oromoiah, it is very needful for us; and do this for the love that constrained you to search out lands that are very distant from you, but in kindness and love near to you. And we, behold, henceforth shall daily look for your answer. Oh that our request might soon be granted, and that work might be completed, which has been commenced by a deacon sent from you.

This counsel was made in the church of St. Mary, the mother of Christ our Savior, by those whose names are written in this letter.

The names of three priests, two deacons and five chiefs are appended to this epistle.

JOURNAL OF A NATIVE ASSISTANT.

It was intimated in the last number of the Herald, page 62, that Yonan and Khamis, the former a teacher in the female boarding school at Oromoiah, and the latter a brother of Deacon Tamo, had recently performed a preaching tour in certain districts of Koordistan. They spent four weeks in making known the gospel to their benighted countrymen; and the journal kept by Yonan during this period has been kindly sent to the United States. Some extracts from this document will undoubtedly be acceptable to the friends of missions.

Mr. Stocking speaks of the labors of these young men as follows: "They not only preached in Ishinzin, as directed; but, with much self-denial, they extended their journey on foot to Upper and Lower Jeloo, delivering their message in every village through which they passed except two, and in a single instance to a congregation of

nearly two thousand, assembled on the occasion of a great annual feast. One thing which induced Yonan to go so far into the interior without a passport, and amid various opposing obstacles, was a strong desire to visit the three Tiary girls whom he had instructed in the female boarding school. To find these pupils shedding the light of a Christian example over an extensive neighborhood in those dark and distant regions, was a full reward for all his sacrifices of ease and comfort."

Of the Journal which has furnished the subjoined extracts, Mr. Stocking says: "It gives a correct idea of the feelings of the mountaineers, in regard to the reception of the truths of the gospel, and of the encouragement which we have to prosecute missionary labor among them." The character of the native preachers is illustrated, moreover, by this unpretending but truthful record.

Babawa—Serpil.

It was on the 21st of September, that Yonan and Khamis left Memikan and went to Ishtazin. They arrived at Babawa, one of the five villages of the district, just in time to spend the Sabbath.

The men and women of Babawa assembled. The missionaries who had been there before us, had given books to the children. They came running to us with them in their hands; but they could not read them. We preached that evening, and the people heard well.

Sabbath morning we arose and entered their church, which was a very fine one, and worthy of a large assembly. We inquired of them if they were in the habit of praying in the church. They replied that they had never prayed there; nor had the sacrament been administered to them, because they had no priests or teachers. The two remarkable things that we saw and heard in this village, were the deep attention to the Word preached, and complaints that the missionaries do not open schools for the instruction of their children.

From Babawa Yonan and Khamis went to Serpil, "farther up the mountains."

Many assembled in the church-yard. We opened the Scriptures, and preached to them for three or four hours. They looked each other in the face with wonder and pleasure at our thus preaching to them the gospel. There were also persons listening at a distance, who did not venture to come near, lest their evil works should be reproved. Afterward we went into the church, which was a fine one; but it lacked one thing, being destitute of a preacher to preach to them.

The people took us to their houses, and showed us great hospitality. There were those among them who claimed me as their relative; and others who claimed my companion as their acquaintance. We found those among them who knew nothing of the birth or of the death of Christ; for which reason we read to them from the Scriptures concerning both these subjects. They listened attentively, and then said, "Your coming is like a dream to us; but we wish a priest and preacher, who shall always remain with us and teach our children."

"We left that village," the journal continues, "greatly delighted with our visit." Proceeding directly to "the higher villages," our young brethren arrived at Musperan the same day.

Musperan—Urea.

About two hours before sunset, we went upon the roof of a house, where both men and women assembled. My companion commenced preaching to them from the New Testament, when a man approached us from the street, crying out and saying, "Have you come from Kuchanis? If you have not come from Kuchanis, arise and first go to Mar Shimon; then come and preach to us." Some of the company laughed; some approved; others said, "Preach to us, and listen not to those men." My friend, in a gentle manner, raised his voice to the one who first addressed him, saying, "Come, come my friend, and listen to the gospel and the words of God." And I added, "If it is your purpose to strive with us, come and do it here, and not at a distance." He came to us, and spoke in favor of the Wednesday and Friday fasts and other national customs.

After he had finished, we preached; and he in silence listened attentively; and at length he received at our hands a copy of the New Testament, intended for that village. As the result of our visit there, we saw them cease from contention, and become attentive listeners to the Word, and petition for a teacher or preacher to instruct them.

The night was spent at Urea, a lower village on the mountain side.

The house in which we lodged, was filled with people of all ages. We preached to them about sin and the torments of the lost; and they appeared to be filled with fear. "What shall we do?" said they. "We are so great sinners, we shall never behold the face of our

Lord." We told them, so far as we were able, what they should do. We found among them also friends and former acquaintances, who inquired after certain friends of theirs, whom they had left in our village, but who have since deceased. That night was to us a very pleasant one. There also they entreated us for teachers and preachers.

Visit to Zeer.

Passing through the remaining village of Ishtazin without tarrying, "on account of the appearance of great shyness," in the hope that the place could be subsequently visited to better advantage, our native brethren ascended a very high mountain on their way to Jeloo. "The sun poured down its scorching heat upon us," Yossan writes; "and we were exceedingly thirsty. We found it very difficult to breathe."

We reached Zeer after noon, exceedingly tired, and sat down under an arbor of vines, where it was very cool. Many people gathered around us, and inquired why we had come. We replied that we had come to preach.

In the village were a priest and deacon. We called for a book, from which to preach. They brought us one of the ancient books, thinking to try us; for some of them had said, "They cannot read the books of our melpanas, and they do not receive our ancient books; they have rejected them." Their deacon also came to us. My companion translated a portion of the book to him. In turn he requested the deacon to translate; but he was not able either to read or translate. He said he was afraid to read before us. The people said, "We have such a deacon! What shall we do?" We desired very much to see their priest; but they told us he was afraid to come to us, lest we should make him ashamed. There was a great assembly gathered at that time; and we spoke to them from the book; and they also asked many questions. They gave very close and earnest attention, and with great pleasure listened to us.

Afterwards we went into the church with the deacon. We inquired of him if he ever prayed in the church. He said, "Never." But what they were accustomed to do in the place of prayer, was this. Every night the priest sent a boy to place a light in the church, that the patron saint might not be angry with them. There were books in the church covered with dust, some of which I wiped away. My companion and the deacon

then left me, and I remained in the church. He preached in a house where was a sick person, to a company of fifty or sixty. We afterwards met at our lodging place, where we had much pleasant conversation with some of the elderly and chief people and others concerning the Scriptures. Three times we preached during the day in that village. The deacon also affirmed to us, with an oath, that he would bring his son with him to our school in Oroomiah.

We were much pleased with the attention and hospitality shown us in that village; which was large, containing fifty or sixty houses. It is pleasantly situated, and the people are gentle, more so than the rest of Jeloo; and they are worthy of a preacher, which they requested.

Festival at Mar Ziya.

Pursuing their journey the next morning, the two brethren arrived at Great Jeloo about mid-day; but they did not preach there, as the men were absent.

We proceeded to the village of Mar Ziya, in the expectation that many would assemble; for there was to be a great gathering, and we wished to preach to them. In the evening, after the customary prayers in the church, there was no preaching, because the people scattered to light their torches over the sepulchres of the dead, according to their custom, which they derive from Constantine. There were torches burning in all those mountains. As we walked out, we saw people coming from all directions, and among them a company with drums and other music, to kiss the cross, and gladden the heart of the patron saint of the church. One of the musicians took his mouth from the instrument and placed it on the cross. We said, "These are customs of the heathen, not of Christians." They replied, "On one festival the musician did not sound his instrument, and the saint killed his children." They added, "The saint appeared in a dream, and said, 'I will cause your herds to die, if you do away my remembrance.'" The greater part of the night was spent in dancing.

In the morning we went to the church to the sacrament. We had spoken with the Bishop about preaching, and he was willing. People had come from Oroomiah, from Gawar, from all the villages of Jeloo, from Tekhoma, from Tiary, from Bass, and from Dias. It was estimated that there were about two thou-

sand people there. The church was filled at the time of the sacrament, and those who remained, had gone to the great dance in honor of the saint.

The time came for the administration of the elements, and they were at a loss what to do for deacons; there were none to go in to do their service; they had gone to the dance! We saw men who had come to the festival, kissing the door of the church, all its walls, and its hangings. And our heads ached from the ringing of the bells all day, asking for sons and other things from the saint. There were those, standing before the body and blood of Christ, armed with swords and staves.

At the time of reading the Gospels, the priest read, but did not explain. My companion invited me to preach. The priest wished to put away the book, but I took it from his hand, and spoke about the sacrament. They listened very well; but, with an apology, they desired I would not protract my speaking; because they were in haste to go to the dance. They would have been willing, at other times, that we should preach to them. From the morning of that day till the next morning's watch they were dancing.

My companion was conversing with a few persons at noon, and a great company gathered about us. We were telling them that dancing and other things which they were doing, were sinful. They were angry and said, "If the heart of a man be good, no matter for his dancing and revelings. Paradise is really this, to join hands with women and dance." Our friends thought there would be an uproar, and dispersed them. Again, at evening, they were jumping. They had placed the chandelier in the midst of the dance, and had put lights upon it, that saints might be the better pleased with them.

In one dark corner we were talking to an assembly. They first inquired of us, if we were of their nation. We told them, "You, we are Syrians." They said, "You are welcome; talk." We spoke long to them. They listened well, receiving all we said. While speaking to them, some said, "This world has become insignificant in our view from your words." Some said, "This dancing is nothing in our eyes now." Others said, "If you would teach us thus a few times, we trust we should repent." They entreated us greatly to go to Bass, to teach them, because devouring wolves (papists) had entered in among them.

The thing that we saw and heard in this village was opposition and approbation. But they inquired much about the Wednesday and Friday fasts, and other things.

Other Villages.

Next day our native brethren went to Talana; but they were not able to deliver their message, because Turkish soldiers were in the village, collecting taxes. "We left that place," Yonan says, "in great distress, because we had accomplished nothing." Proceeding to an adjoining village, the name of which is not given, the journal continues:

We sent for the people; a few assembled. One man said, "What have we done? From one side you are coming; from another, the papists. We are not pleased with any of you." But I knew that Satan was awake too. So it is; when God works, Satan is also very zealous.

We made known to them that we were of their nation, and talked with them three hours or more. They were inquiring of us about many things which they had learned from the papists. We informed them that these were errors. They said, "What shall we do? We have not heard; we have not seen. Now we hear and see." We had a delightful time there. They were willing we should go and preach among them, and accompanied us very gladly.

Yonan and Khamis next went to Ora, a very small village. There they found an old man, of whom they inquired whether Christ had died for him. He said, "I know. He has not died." The people, however, heard the Word gladly.

We left Ora and went to a village whose name was Narra, because it was situated on the banks of a river. We spent the night there. Because the people had gone out to guard their fields from the wild beasts, there was not a great gathering; but in the house where we lodged, there were some men and women to whom we preached. They listened well, and showed us great hospitality.

We went to Nerik, which in former days was the residence of my ancestors. The people of that village inquired of my companion about me; and he told them about my parentage and descent. They said, "Then you are our cousins; we are relatives; this village is your home." We spent the night there. They assembled on the terrace; we

preached and were greatly delighted with their attention. In the house where we stayed, was an old man. He was not ill, but was bowed down with age. It was with difficulty that he could breathe. My companion said to him, "You are on the brink of hell. Repent." He replied, "They do not give me needles and thread to mend my clothes. I cannot but revile. I am unable to repent."

Irwindoos.

On entering the district of Bass, they came to Irwindoos, a place which has a priest and deacon. Of their value to the people, the reader will be able to form an opinion after reading the following extract.

There was trouble in the village before we entered it. The chief had become surety to Mar Shimon for the village, that if any man became a papist, he would be responsible. A priest who had spent eleven years in Rome, and read several languages, had proselyted several families of that village to popery, and had performed mass in one house. The head man of the village had threatened to beat the priest, and expel from the village those who had become papists. After this the priest forged a paper in the name of the Pasha, addressed to the people of the village, that no one should oppose the priest, for he has permission to teach. The priest also told the people that he was going to Mar Shimon to obtain a letter from him; but after we left we ascertained that the priest had gone to Oroomiah.

The people gathered around us, and we spoke to them all that day. On the evening preceding the Sabbath, very many assembled at a house where we were staying. In some of them error had taken such deep root, that it was with difficulty that we could persuade them to believe. They were constant in controversy. The arrangement with the head man of the village was this, that if we preached erroneously, or more than the Scriptures authorized, we were to be beaten with sticks; and he seated the priest one side of us, and the deacon the other, that they might see every verse that was read. The priest and deacon could not distinguish one thing from another. The chief man would inquire of the priest, if every thing we said was correct; and both he and the deacon replied, "Yes; he preaches the truth." The people said, "Of any man who comes along, even if he preaches error, we ask the priest, 'Is it so,' and

he answers, 'Yes.' We do not know to whom to listen."

On the morning of the Sabbath, we rose and went to the church. After leaving it, one who had become a papist, invited us to his house, and he appeared to us to be very sad.

After this they informed us that a girl in the village had died. We went to the house, preached there, and also in the graveyard. After we had finished the burial service, we came to the central part of the village, where the people assembled in the street, men, women and children. My companion preached until the head man of the village saw that he was fatigued; then he took the Testament from him, gave it to me, and I preached till he saw me exhausted. Then he took the Testament from me, and returned it to my companion; and so that good man continued to do, till some time after noon.

They inquired in regard to pictures, what harm there was in them, if they did not worship them; and if by having them constantly before their eyes, they might not fear God the more. I replied to them, "If you wish to fear God, look on these mountains. They are pictures which he has drawn, and more fearful than any that man can make." My companion said, "If a man will sin in the full light of the sun, and the eye of God upon him, and has no fear, how will he be afraid before a picture, and not commit any sin?"

They then inquired how the priests have the power to give us the body and blood of Christ, and still cannot forgive our sins. I replied, "A priest can take the bread and wine; for they can be handled with the hand. But he cannot handle our sins; for they can neither be touched nor seen. For this reason the priest cannot pardon them. To this they had no answer. They then said, "What shall we do? We have sinned greatly against God. We desire to repent. We have no teacher. The papists come to teach us. Do you come and teach us, and we will not go after them." I said to them, "If you are thus hungry, ask of our heavenly Father, and he will give you bread."

We truly had a blessed Sabbath in that village. The word of God seemed sharper than a two-edged sword. We explained to them the foundation of popery, as far as we understood it ourselves; for we found it had pillars in that village. They were unwilling we should leave them, and we were loath to do so; but

we thought that the people of the other villages would more readily assemble on the Sabbath, and that we had better go to another village.

Shawwoota.

The next place visited was Shawwoota. Here the remainder of the Sabbath was spent.

The people had resolved to beat us, because they had heard of our teaching that the "saints and mother Mary were no better than other persons," and that we received neither. We replied to them, "But we preach that wicked men should turn and become saints; how then shall we say that the saints are wicked?" We further said to them, "We do not pray to Mary; for this is not required of us." We then showed them the Scripture where it is written, "And all nations shall call her blessed," and said, "Our only duty to her is to call her blessed." We then told them that "the saints were God's neighbors in heaven, and that those who hate God's neighbors, hate him."

Evil men had spread many false reports in regard to the missionaries and their helpers. We entreated them not to believe these evil reports. We preached twice in that village; my companion after the customary evening prayers; and I in the evening at the priest's house. He selected my subjects for me; namely, the Samaritan woman, the brazen serpent, and lukewarm Christians. There was a very large and attentive assembly present. The priest said, "I have never seen any such preachers as those raised up by the missionaries." It was indeed a delightful evening to us.

Tekhoma—Tiary—A Nazarite.

The two following days were spent in Bass. On the 2d of October Yonan and Khamis went to Tekhoma, a village in the district of the same name, the inhabitants of which were "full of complaints against the head of the people."

We met a priest of the place, who inquired why the missionaries opened no schools there. We said, "Perhaps Mar Shimon is not willing." The priest replied, "Let them open schools. I will not listen to Mar Shimon." My companion placed his hand on his ragged garment, and said, "Mar Shimon does not wish you to have a new one." The man replied, "Mar Shimon does not wish that the promise of the prophet may be fulfilled, that the knowledge of the Lord shall cover the whole earth; but he desires

that all Tekhoma may remain in its ignorance, and Tiary also."

Next day these brethren passed from Tekhoma into Tiary.

We entered one of the valleys of Tiary, where we wished to spend the night. But it was so hot, and the air so offensive, that we both were taken sick; and we feared to remain longer; so we hastened on to the other end of the valley. Here we found a single house, in a narrow rocky place, between the mountains. We stopped to rest. The master of the house inquired what our business was. He then begged some instruction. We spoke to him from the Gospels, and told him that our business was to preach repentance to sinners. He told us that at the time of the massacre eight of the men of his house were killed. He also showed us the rock, under which he and his family were concealed seven days from the destroyers. In that time they had nothing to eat, except a single pomegranate. We told him that God had saved his body from death; and now he would save his soul from the second death, if he would repent. He received our words well.

The following night was spent in Lezan, in the house of the principal man in Tiary.

This man was also sexton of the church, and many assembled in his house. We told them that we had come to preach in the name of Christ. We found a Nazarite, who had always abstained from meat and some other kinds of food. His countenance was death-like from his abstinence. Yet he would swallow oaths, lies, &c., with a sharp appetite. We inquired of him if he ever went out to meet his friends. He replied, "No, I never leave my hut here by the church to go to them, lest they cause me to sin." We said to him, "If you are salt, you ought to give your savor to the world; but we fear you have lost your savor, and for this reason are thus cast aside upon the dunghill." He then said to us, "Who sent you here? Mar Shimon is not willing that you should thus travel about here." We replied, "If he is not, our Savior is. He sent us to you. If we were traveling under man's direction, when weary we should turn back; but under Christ's we cannot go back." They showed us the place, where three thousand six hundred men were slain by the army of the enemy. We said to them, "This place preaches to you in one continued echo." They

replied, "Yes, it is so. We were very wicked, destitute of friendship, and God has destroyed us." They seemed sensible that it was in judgment God had dealt with them.

The three Tiary Girls.

It has been already stated that one object of Yonan in penetrating to the more distant regions of Koordistan, was to visit the three Tiary girls who had been in the female boarding school at Oroomiah. On reaching their former home, he ascertained that they were in different and distant villages. He pressed forward, however, with his companion; but when they arrived at the residence of the elder, they found that she was absent. Here they spent the Sabbath "in her house."

We preached three times, morning, afternoon and evening, to large assemblies. They brought us Nazee's Testament to preach from, and appeared like those accustomed to the sound of the gospel. We were delighted with the people of that house and village.

We had slept very little for several nights previous to this; and, after preaching in the morning, we lay down to rest a little while. But soon a man awoke us, saying, "Deacons, arise! The Holy Spirit comes to visit men on the Sabbath; but if he finds them asleep, he goes away and leaves them." Awakened by such a reproof, I said to myself, "Whence is this belief? It can have come from no one but Nazee."

We found the people of that village, in respectful attention to the Word, as well as in knowledge, very far superior to the people of the other villages of Tiary. This we knew was all from our sister Nazee's teachings, and not from the priests.

Monday we were in expectation of Nazee's return. About noon she arrived. How can I express the joy of that meeting! We passed another night there, the greater part of which was spent in sweet Christian conversation with Nazee. We were surprised to see the respect shown to her by all the villagers, as well as the restraint they felt in her presence. If one chanced to let fall an oath before her, he would quickly go to her, and beg pardon for such an act, or rather that he should thus injure her feelings.

On Tuesday morning we felt that we must leave; though we would gladly have remained longer, had there not been danger of our being detained by the snow till spring. We longed to pray with our

sister before we left; but the customs of the people would not allow us to do it. Her mother, however, who had been in Oroomiah, and knew us well, said she might accompany us some distance on our way. This gave an opportunity for what we wished. We reached a mountain top; and there we all three knelt down and prayed. She wept, and so did we.

As we bade her farewell, she took my hand, and with sobs and the tears rolling down her cheeks said, "Here is my love for my teachers, for my sisters in the school, for the gentlemen and ladies (of the mission), their children, and all that know me. Do tell them to remember me in their prayers, that God may keep me in this place of temptation." We left her; but she stood looking after us, wiping away her tears, till we were hidden from her eyes.

We went that day to the village of the other two girls. As soon as Helene, the youngest of the three, saw us, she began to weep, reminded of former days. We did not see Sarah. She was in another village, and very anxious to come and see us; but her husband, a most wicked man, whom she had been forced to marry, would not allow her to do so. We remained with Helene over night, and preached to a large company, who received the truth gladly.

The next morning we were to turn our faces to Oroomiah. I gave Helene words of counsel in parting. She wept much, and begged that all her friends in Oroomiah would remember her in their prayers. We traveled till night; and, reaching no inhabited place, we slept in the open fields, in the midst of the falling snow, as we did also the succeeding night.

The journal closes abruptly. "On our return," Yonan says, "we suffered much from the cold and other causes. We returned rapidly, and preached less than in going. With thanksgiving to God, I record here, that we reached my companion's house in Gawar sound in body, and grateful for the privilege of preaching Christ and him crucified."

Sandwich Islands.

LETTER FROM MESSRS. CASTLE AND COOKE, JULY 27, 1850.

Statistics of the Churches.

THE Sandwich Islands mission has held no meeting during the past year; consequently as

general letter has been received. But Messrs. Castle and Cooke have endeavored to prepare a table, which brings together a number of interesting facts in regard to the churches; and though it is incomplete, it will furnish material for profitable and grateful reflections.

STATIONS.	On examination past year.	Whole No. on examination.	By letter past yr.	Whole No. by letter.	Dismissed past year.	Whole No. dismissed.	Deceased past year.	Whole No. deceased.	Excluded past yr.	Restored past yr.	Whole No. remaining settled.	In regular standing.	Children baptized past year.	Whole No. baptized.	Marriages past year.
HAWAII.															
Hilo and Puna, . . .	164	9,911		421		536	544	3845	21	341	5,510	48	9,339	911	
Waimea,	50	5,005	28	357	21	833	146	1610	41	938	2,182	21	1,847	87	
Kohala,	8	1,799	20	567	33	921	105	605	35	311	1,102	12	805	74	
Kailua,	2	2,941	13			476	25	30		75	1,415	25	1,717	17	
Kona,	4	2,696		75		847	35	605	30	681	636	11	1,052	73	
Kau,	38	1,332				948	26	403	2	60	845	2	305	56	
Hana,	9	635		47		44	80	118	33	84	514	3	979	72	
Waialua,	31	1,604			7	336	35	247	34		1,000	19	991	76	
Lahaina,	6	1,125	94	331	10	239	28	391	9		833	31	1,136	63	
Kanapali,											*230				
MOLOKAI.		*1,401									*1,129				
Honolulu, 1st, . . .	369	2,649	106	419	44	938	74	500	45	51	1,935	44	680	908	
Honolulu, 2d, . . .	63	2,154		945		309	105	739	8	398	1,117	19	645	137	
Ewa,	2	1,916			15	315	43	404	35		200	1,243	3	562	64
Waiānana,		469			1	91	7	87	6		18	344	6		
Waiānana,	94	948	9	81	80	150	47	292	6		435	49	736	54	
Kaneohe,	14	349		48		26	7	97	3		95	29	131	76	
Kahuku,	92	32	76	76		9	9	3	3		9	86	3		
Waioli,	33	325			1	3	7	85	4	19	296	9	111	39	
Koloa,	20	289	7		7	8	11	67	1		216	1	161	41	
Waimea,		403		80		88	3	137	9		216	4	183	58	
Total in churches reported,	859	38,996	983	2747	219	5006	1277	10197	265	59	3168	91	738	995	1374

* These numbers are taken from the table published in the Herald for October, 1849.

Contributions.

Messrs. Castle and Cooke have also prepared a table, exhibiting the sums contributed to different objects by a portion of the churches, during the year preceding the date of their letter. It is to be regretted that these brethren were obliged to omit so many churches, no reports having been received from them.

HAWAII.—Hilo.

For American Tract Society, . . . 100 00
For American Board, 607 00

\$707 00

Waimea.

Contributions, objects not stated, . . \$200 00

Kailua.

For support of pastor and native assistant, 208 00
For French Protestant missions, . . 30 31
For meeting house at Kohala, . . . 33 62

\$271 93

Kau.

For support of pastor, \$93 96

MAUI.—Lahaina.

For support of pastor, 562 00
For French Protestant missions, . . 76 00
American Board, 50 00
For church communions, 44 75
For meeting house on Lanai, . . . 35 00
For other objects, 120 00
For seraphina, amount not stated, .

\$883 73

Waialua.

For American Board, 426 61
For French Protestant missions, . . 41 85
For repairing meeting house, . . . 602 01

\$1,070 47

Hana.

For support of pastor, \$125 00

MOLOKAI.

For support of pastor, 420 00
For Kohala meeting house, . . . 102 00
Monthly concert, 801 50
For French Protestant missions, . . 23 00
Relief of the poor, 40 00
Church bell, Kalaupapa, 165 00
Repairing meeting houses, 120 00
Materials and labor at cost, . . . 400 00
Repairing pastor's house, 25 00

\$1,797 50

OAHU.—Kaneohe.

Objects not stated, 500 00

Waialua.

For French Protestant missions, . . 30 86
For meeting houses, 293 00

\$323 86

Honolulu, 2d ch.

Monthly concert, 108 69
For support of pastor, 320 00

\$428 69

Honolulu, 1st ch.

Salary of pastor, 500 00
Repair of houses for pastor, . . . 500 00
To a native preacher, 73 00
To Mr. Thurston, to repair loss by fire, 25 00
For French Protestant missions, . . 37 00

For American Board,	90 00
For meeting house in Kau,	30 00
For meeting house in Kohala,	50 00

\$1,305 23

KAUAI—Waiohi.

Mon. con. for native preacher at Kolon,	\$15 00
Monthly concert for repairs of church,	46 50
For shingling of church,	173 50

\$235 00

LETTER FROM MR. KINNEY, OCTOBER 14, 1850.

Report from Kau.

MR. KINNEY mentions the death of two pious deacons, one of whom was very intelligent and efficient. "His sickness was short, and his end peaceful." The scarlet fever, in its milder forms, has been through Kau for the first time; and most of the people have been sick with it; though but few deaths comparatively have occurred. "Thus one foreign disease after another visits this nation."

In common with the other missionaries at the Islands, Mr. Kinney is often pained by instances of gross misconduct among his church members. "Last night," he says, "several of our communicants were discovered in a cave, drinking a native liquor to intoxication." A papist furnished the beverage. The extract which follows is of a more cheering character.

About two months ago there began to be some tokens of the presence of the Holy Spirit in certain places. Some professors of religion became more active. Additional meetings were held; inquirers were more numerous; and backsliders occasionally gave signs of repentance. At the present time our public services are better attended than usual. About twenty or twenty-five morning prayer-meetings are held daily in this district; in some places nearly all the people attend. The inquiry meetings at the stations are crowded; and there is a good degree of solemnity and attention. The more recent inquirers are mostly adults, some of them being papists; and many come several miles. Our native helpers, moreover, are active in exhorting from house to house.

This encouraging state of things does not yet exist equally in all parts of the field; but we hope there is some improvement everywhere. And I may say that there has been no time since we came to this station, when there has been so much religious interest manifested, and our prospects have been so

encouraging. What shall be the final result, is known only to the Searcher of hearts. If it is truly the work of the Spirit, the fruit will abound; if of man, it will come to nought. But judging from what we see, we have reason to take courage and go forward, trusting in the Lord to give the increase.

Our new stone meeting-house in the process of erection at Punaluli has gone forward rapidly of late, and the walls are nearly up. A substantial frame house, to be used both as a place of worship and a school-house, is partly built. When these shall have been completed, we shall be well supplied with such edifices.

Since Mr. Kinney's previous report, five persons have been admitted to the church by profession, and seven by letter. Eight have been suspended, and twelve restored.

Recent Intelligence.

SANDWICH ISLANDS.—On the 25th of September, Stephen Waimalu was ordained and installed pastor of the church and congregation at Waianae, on the island of Oahu. He had preached to them two or three years as a licentiate; and, being anxious to secure his labors among them permanently, they have invited him to assume the pastoral office, they pledging themselves to pay one hundred and fifty dollars a year for his support. The exercises were as follows: sermon by Mr. Clark; ordaining prayer by Mr. Gulick; charge by Mr. L. Smith; right hand of fellowship by Mr. Kekela; address to the church by Mr. Bishop. Two other natives had been set apart to the work of the ministry within the ten months preceding the ordination of Mr. Waimalu.

NESTORIANS.—Mr. Stocking wrote, under date of October 31, that both of the seminaries had reassembled, with the usual number of pupils. Mr. Coan has been appointed to assist Mr. Cochran at Seir, during the present season. The village schools were also in operation, as heretofore. "Two priests from Tekhoma have recently made application to be employed as teachers in their villages. They have no fear of serious annoyance from Mar Shimon, provided they are sustained by the mission."

The Prime Minister of Persia is decidedly friendly to the introduction of European science, and he has it in contemplation to establish a university at Tehran for this purpose. But while he is in favor of the employment of foreign teachers in such an institution, he is opposed to the education of Persians abroad, because of the changes which take place in their views as Mohammedans.

ARNAQUIS.—From a letter of Mr. Ounkerbine, dated January 28, the following extract is taken: "As to my work and my people, I am happy to say that I am encouraged: because they do well, and have not gone about so much this last summer, as they have done before. It is very pleasant to have the house of God well attended every Sabbath. The church members are doing very well. They seem to understand their duty to God and man. But I am sorry to say that none of the other party, the Roman Catholic Indians, can be brought to the faith of Jesus as yet. It seems that the best part of the tribe have been converted that could be converted, because they have seen more of the world, that is, they have traveled among the English people in the States, while others who have been brought up here, not having traveled among the Protestants, and knowing nothing else but Roman Catholic ways, cannot easily be converted. They are too blind. They are so blind that they do not even see when their priest does wrong, not even when he does wrong to themselves. I continue my work as usual. I preach three times on the Sabbath, and three times in the week. I also keep Sabbath school." He also says, "I continue my work of translating the New Testament into the Indian language; but I find that I must stop and make the dictionary which I have commenced, in order to get along better in the translation. I must make many new words to meet the English words used in the Testament; because the Indian language consists in few words, not being a language of education. The new words I make are and will be well understood at once by every Indian reader; because they are all descriptive words."

NEW YORK INDIANS.—Mr. Hall is encouraged by the increase of the Sabbath congregations on the Alleghany Reservation, and still more by "the serious attention given to the preached Word." He also says, under date of January 21, "I presented the subject of benevolence last Sabbath, and I intend to follow it up next Sabbath. I think the Indians will do one hundred per cent. more this year than they have ever done before."

The churches on the Cattaraugus Reservation still continue in a distracted and languishing state. The political dissensions have not passed away; though it is hoped that hereafter there will be less excitement and strife than there have been for the last two years. As might be expected, the attendance upon the services of the sanctuary is far from being what might be wished. A number of young men who were formerly intemperate, have recently made an effort to induce others to pledge themselves to abstain from intoxicating drinks; and they have obtained nearly two hundred signatures. Mr. Bliss also says, in a letter bearing

date January 24, "The nation are gaining in health very rapidly, both in consequence of their location on the great thoroughfares, and their greater application to business. The New York and Erie Railroad Company have paid them \$3,000 for the right of way, about twelve miles, on the Alleghany Reservation; and the Buffalo and State Line Company have paid them \$900 for crossing the Cattaraugus Reservation at Irving, where the distance is between one and two miles. These sums go into the treasury for public purposes. The demand for timber, moreover, stimulates private industry, by affording business enough for every man and every team that can be spared, with a fair compensation. The railroads will likewise be of great advantage to the Indians when they shall have been completed."

Miss Thayer, in a letter dated January 28, represents the state of things among the Tuscaroras as more cheering than it has been of late. The Indians have built a school-house for her, entirely with their own labor and at their own expense. "They have taken a great deal of pains," she says, "to make it comfortable." "They called a council last week to talk over matters; and chose a committee to see that my wants were supplied." She has sixty scholars; the average attendance being fifty. The congregations on the Sabbath have increased; prayer meetings have been appointed in the new school house, at the suggestion of the Indians, which are well attended.

Mr. Wright says, under date of February 8, "We regard a few of the pagan Indians as in a somewhat hopeful state of mind; and the door is open a little wider for both public and private labors among them."

ONJEWAS.—Early in the spring of 1850, the Indians residing on the ceded lands were informed that the President of the United States required them to remove, in accordance with treaty stipulations, during the ensuing summer; and preparations therefor were made, to some extent, by the agents of the government. The farmer and smith assigned to the La Pointe band were directed to discontinue their labors; and the Indians were told not to plant their grounds, as they had done in previous years. Fortunately they disregarded this injunction; else their sufferings must have been very great at the present time. The expected order of removal was not issued.

Autumn came, and notice was sent to the Indians, that their annuity would be ready at Sandy Lake by the 25th of October. The season was so far advanced that many, living at a great distance from the Agency, resolved not to attend the payment. It was well that they did. Those who repaired thither, found the goods ready for delivery, but neither money nor agent. He had

gone to St. Louis to obtain the necessary funds; but was obliged to return without them, and arrived at Sandy Lake, November 24. The goods were distributed, and the Indians were dismissed December 3.

In the mean time, however, there had been much suffering among them. Sickness broke out in their camps early in November, and many deaths occurred. Mr. Hall thinks the number was at least seventy or eighty; others say one hundred. In some instances, eight or nine persons died in twenty-four hours. The fact that the government had not prepared a suitable supply of food, of course aggravated the evil. Not a few were obliged to assign their share of the money (which they should have received) in payment for provisions necessary to carry them to their homes. And as they turned their faces towards their respective lodges, they found nearly one foot of snow on the ground, the streams and lakes all frozen over, and the severe cold of a winter in high latitudes. The distance which they were to traverse, varied from one hundred to three hundred miles. Their canoes must be abandoned, and they must carry the goods which they had received on their backs.

It is obvious that these things will have a very unhappy effect upon the Ojibwas. In addition to the loss of the money which was needed for their comfort during the winter, the loss of their canoes, the inroads of disease, with many sad and disheartening reminiscences, the La Pointe Indians have also been deprived, by reason of their absence, of the opportunity of taking fish from the Lake at a favorable season of the year. Hence it is feared that future sufferings will tend to prolong the remembrance of scenes, which we could wish them soon to forget.

The foregoing statement has been derived from letters of Mr. Hall; who went to Sandy Lake for the purpose of ascertaining the intentions of the Government, in regard to the removal of the Indians. He set out upon his return, December 4, and arrived at La Pointe, December 16. He was obliged to carry sixty pounds weight. "This was my first experience," he says, "in carrying heavy packs on long journeys; and I am fully satisfied. I must have thrown away my blankets and cloths, however, had I not taken them upon my back."

CHEROKEES.—The Board of Directors of the Cherokee high schools have chosen Dr. Butler steward of the female seminary, sustained by the national funds; and the Prudential Committee have approved his accepting the appointment. It is expected that he will enter upon his new duties immediately. He will retain his connection with the mission, at least for the present.

*9

Home Proceedings.

Appeal of the Prudential Committee.

THE condition and prospects of the missions under the care of the Board, the onward movements of Providence, and the necessities of the uncivilized world, constrain the Prudential Committee to make an appeal to the Christian community.

The first half of the nineteenth century is closed; the second has opened upon us. Fifty years more will bring us to the twentieth century. Children now commencing their existence, will then be sustaining the burden and heat of the day. What record shall they make of the half century which is now begun, and will then be finished? We, the Christian men and women now on the stage, under God, can answer this question. We *shall* answer it. As men commence the year, so they generally complete it. The plans and purposes with which we enter upon this half century, will determine, in no small degree, what shall be its close. This then is a time for sober thought, high resolve, earnest prayer.

At no previous period has the enterprise of Christian missions held such a position. Its origin, at least in this country, is within the memory of many whom we address. Already the world is feeling its influence, confessing its benignity. What was once despised and ridiculed, is now respected and praised. The work has been nobly begun. Foundations have been laid for the superstructure of ages. The Bible and the Christian missionary have compassed the world. Continents, islands, nations, which sat in darkness, have seen the light. God is in this work. Art, science, literature, commerce, are enriched by it. Kings, warriors, statesmen, render it homage. Obstacles which seemed insurmountable have been removed. High vantage ground has been reached. The world is open before us. In God, and the efforts of his people, victory is sure. Is this a time to pause, to restrain prayer, to labor reluctantly, to give grudgingly, to hold back the Lord's silver and gold, to let the enemy rush in before us? Is it not the time, rather, to summon to the onset all available means and forces, to blow the trumpet, to go strait up and possess the land?

The commerce, enterprise, wealth of the Protestant world, of this nation especially, are advancing with a rapidity unknown before. Rivers, lakes, seas, oceans, are vexed with the keels of commerce. Ponderous trains of merchandise, passing and repassing, make the earth groan. Art is busy at the loom, the anvil, and the plough. The elements have bowed their necks, and are at work for man.

The earth has opened her storehouse of "hid treasures," and the winds are wafting them to our shores. When was material wealth, in all its forms, more abundant than now? What other nation ever saw such a tide of worldly prosperity? And wherefore has God done it? Is it that we may glory in our wisdom and wealth and power, and say, "Who is the Lord?" Is it not rather that we may feed the hungry, clothe the naked, bring back the wanderers, and save the perishing? That we are able to plant the gospel on every island and continent, no man can doubt. Shall we do it?

Look, one moment, at the missions of the Board, on this continent, at the Sandwich Islands, on the shores of China, in India, Persia, Syria, Asia Minor, in Southern and Western Africa. Have they not been successful? Has not God prospered them? Has not the Bible been published, and the gospel preached, in many languages? Have not thousands of heathen children been gathered into Christian schools? Have not converts been multiplied by tens of thousands? Have not heathen altars been demolished, and myriads of idols given to the moles and the bats? Has not the pillar of cloud led the way? Is not the light spreading, the work advancing? Surely it cannot be necessary for the Committee to say, that the call for more laborers and a larger income, is loud, urgent, and incessant. The missionaries, in many places, are oppressed with labors. Their ranks are daily thinned. Some are driven home by disease; others are dying on the field, with their armor on. There, like good soldiers, they mean to rest till the morning of the resurrection. They ask for help. They wish to educate and send forth native preachers, to increase the number of their schools and seminaries, to prepare and publish books, to plant new stations, to advance into the heart of the enemy's country, to erect the standard of the cross on all the towers and battlements

of heathenism. The friends of missions at home can furnish the means. Will they do it?

It is cheering to know, that some twenty new missionary laborers are under appointment; that others have offered themselves; and others still intend to do it soon. The spirit of missions, in some of our seminaries, is rising. Noble-hearted young men and young women are turning their eyes toward the heathen world, feeling more and more the power of the cross; and the God of missions will see to it that at least some of them shall go. Shall they be sent forth in due time? The Committee dare not reject any who come with suitable qualifications. All such they will appoint, and send out, trusting in God and the friends of missions to furnish the means. Shall those means fail?

The enterprise has reached a point where it must advance or recede. It cannot stand still. The spirit of missions in this country must rise above its present level, or it will shortly begin to retire. For ten years the receipts of the Board have been nearly stationary, while the work has been growing on our hands. This state of things cannot much longer continue. Retrenchment and economy have a limit, beyond which they cannot go without disaster. If now, in the present condition of the churches and the country, this work cannot advance, when can it? It seems to the Committee, that the necessity for a more vigorous movement is clear, urgent, imperious.

At the last meeting of the Board, the Committee named \$500,000, as a sum which could be wisely and profitably expended. They held up this as a result to be aimed at. They did not say, that they expected the receipts would swell to this amount the present year; but they did say, that they were expecting "a decided advance," and this they are still expecting. At the next annual meeting, they do hope, they cannot but hope, to show a well balanced account; to announce that the Board owes no man anything, that no missionary has been kept back from his destined field for want of means, that the Christian community is coming up to a higher standard of beneficence, and thus make it evident, that "at no distant day the annual receipts will not be less than half a million." From this expectation they cannot be driven, but by

the sternest exhibition of undeniable facts. They are not idle. They are doing, and mean to do, what they can to secure this result. But the work is great. They must have help. Shall they have it? Which of the 350,000 members of our churches will ask to be excused?

The annual subscription in behalf of the Board is now in progress in Boston and its immediate vicinity. What the full amount will be, is not yet known. But that there will be an advance in many of the congregations, perhaps in all, is not doubted. There is a readiness both to will and to do, as testified by the collectors, which is truly encouraging.

In one congregation, after the subject had been presented, a subscription of more than \$2,300 was taken up on the spot, in sums varying from one cent to \$500. Their collectors are still at work. Last year the same congregation gave about \$1,700. Individuals, in other churches, have advanced from \$25 to \$500, from \$200 to \$950, from \$100 to \$1,000. It is known that some others have doubled or more than doubled their subscriptions. One collector says that nearly all in his district have made an advance. These are some of the facts which go to encourage the Committee. They think they may safely say to the Christian community abroad, that Boston, in proportion to the number and ability of its churches and congregations, will not be found wanting.

In closing, the Committee desire to say once more, that now, at the dawn of this half century, is the time to commence an onward movement. The church of Christ long since received its high commission; the prophecies are hastening to their accomplishment; a ruined world is waiting for its redemption; the Spirit is breathing on many valleys of vision; the Son of God is on his Mediatorial throne; all things are ready; the final triumph is sure. Let us lift up our eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth, may rejoice together.

R. ANDERSON, } Secretaries
S. B. TRACY, }
S. L. POMROY, } of the
A. B. C. F. M.

Ministry House, Boston, Feb. 11, 1851.

DONATIONS,

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Freeport, Cong. ch. and so. wh. and prev. dona. cons. Mrs. CAROLINE M. PARSONS an H. M.	45 00
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. so.	94 00
Weld, Indiv.	3 00—27 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Hallowell, Mrs. S. E. Bond, to cons.	
Rev. J. F. SKEELS an H. M.	50 00
Pittston, 3d cong. ch.	3 50
Waterville, Cong. ch. and so.	16 00—69 50
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
New Castle, Damariscotta ch. m. c.	10 00
Waldoboro', Juv. cir. for John Dodge, Ceylon, 20; for Ceylon m.	
50;	70 00
Woolwich, Cong. ch. and so. 24; m. c. 5;	39 00—109 00
Penobscot co. Aux. So. J. S. Wheelwright, Tr.	
Bangor, 1st par. 38, 35; united m. c. for rebuilding Mr. Bond's ch. K. Hale, 29; Hammond-st. ch. 118, 15; s. wh. and prev. dona. cons. WILLIAM H. MILLER an H. M. 50; 246 00	
Brewer, 1st ch. (of wh. to cons. Mrs. HERZIBAN RIDER an H. M. 100.) 145, 06; s. a. 10; 3d ch. wh. and prev. dona. cons. Rev. THOMAS SMITH an H. M. 33, 50; B. Snow, 10;	199 40
Cherryfield, Cong. so.	9 00
Dixmont, m. c.	7 00
E. Brewer,	18 50
Foxcroft and Dover, m. c.	8 00
Hampden,	8 04
Holton, Miss. so.	3 00
Monson, Cong. ch. m. c.	15 00—514 90
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Kittery, m. c. 4, 40; Rev. A. W. Fisk, 10;	14 40
Limington, m. c.	10 00
S. Berwick, Cong. s. e. for rebuilding Mr. Bond's ch. Randw. Isle 25; C. E. Norton, for Mary A. C. Norton, Ceylon, 20;	45 00—59 40
	834 60
Calais, Centre cong. ch. m. c. 71, 48; s. a. 5, 39; for Jane Darling, Ceylon, 20; Cassino, S. Adams, wh. cons. Rev. GEORGE M. ADAMS an H. M. 50; Mt. Desert, Calvin Kittredge, 25; Mrs. T. 2; Rev. Mr. Clays, 3; Pembroke, cong. ch. m. c. 15; a friend, 8;	195 77
	1,030 57

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Dublin, Trin. ch. and so. coll. and m. c. 21, 31; by Miss T. 15;	36 31
Hinsdale, Ch. and so. 42; m. c. 23;	65 00
Keene, La. 40, 29; misses' so. 3, 37;	43 66
Ridge, Ch. and so. 60, 05; m. c. 23, 76;	83 81
Swansey, Ch. and so.	24 25
Westmoreland, do.	50 00—303 13
Granby co. Aux. So. W. W. Russell, Tr.	
Bristol, m. c.	9 00
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E. Enfield, Ch. and so.	1 38
Lebanon, Cong. do.	50 00
Littleton, m. c. 18; s. a. con. for sch. at Madura, 3;	21 00
N. Haverhill, Cong. ch. and so.	7 25
Orford, W. cong. ch. and so. to cons. Rev. WILLIAM CLARK an H. M.	51 96
Plymouth, Cong. ch. and so.	33 23—371 10
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Bedford, Gent. 105; la. 36;	141 00
Hancock, Cong. ch.	48 00

Hillsboro', Centre do.	8 85
Manchester, Franklin-st. ch.	134 07
Mason, Cong. ch.	3 00
Nashua, 1st do. to cons. Isaac Spalding an H. M.	151 51
New Ipswich, Rev S. Lee,	10 00
Peterboro', Pres. ch.	8 05—504 49
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Rockingham co. Conf. of chs. Francis Grant, Tr.	
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Portsmouth, North ch. and par.	
254.96; m. c. 77.95; juv. so. for ed. of hea. chil. 12.75;	344 26—478 92
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Rochester, Cong. ch. and so.	51 35
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11.31; la. 10.45; m. c. 36.92; Mrs. L. R. 10;	67 28—151 34

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	3,146 00

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Marlboro', Mrs. F.	1 00—30 99
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Peru, Cong. ch. and so.	41 10
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Marblehead, Cong. ch. m. c. 25; la. asso. 925; a few gent. 28;	978 00
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Montague, do. m. c. 22.49; gent. 23.35; la. 16.95;	69 79
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S. Deerfield, 1st cong. so. 45.78; m. c. 10; s. s. for ed. hea. chil. 4.67;	60 45
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Norwich, Main-st. ch. la. 111,18; 2d so. gent. and la. (of wh. from W. Williams and lady, to cons. Rev. WILLIAM TRACY, of Madras, an H. M. 60;) 941;	362 18
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KINGSLAY as H. M. 100; Mr. Porter's
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Rochester, Washington-st. ch. m. c.	
104,38; Brick pres. ch. s. a. for	
Erastus Shepard, Cayton, 50; 1st	
pres. ch. s. a. for Dr. and Mrs. De	
Forest, Syria, 30; Mrs. S. Ray, 30; 184 95—948 92	
New York City & Brooklyn Aux. S. J. W.	
Tracy, Tr.	
(Of wh. fr. W. W. Stone, 200; J. R. Myers,	
50; S. P. Staples, 25; Rev. H. T.	
Cheever to cons. Mrs. CHARLOTTE B.	
CHRISTY as H. M. 100; Rev. J. R. 10;	
Union Theol. sem. so. of inv. 5,97;	
Houston-st. pres. ch. m. c. 37; 7th pres.	
ch. s. a. inf. class, 10; University Place	
pres. ch. W. M. Halsted, wh. cons. Miss	
LAURA P. HALSTED as H. M. 100;	
George Nixon, for miss. to Salonica, 30;	
Brooklyn, 1st pres. ch. 135,13; Armstrong	
juv. miss. so. for girls' sch. at Oromiah,	
10; 2d cong. ch. s. a. miss. so. for Mrs.	
Bridgman's sch. China, 25; for Mrs. Ad-	
ams's sch. S. Africa, 25; s. pres. ch. m. c.	
53,25; ch. of the Pilgrims, 1,255,73; to	
a friend to cons. Mrs. JANE S. BURNAP	
as H. M. 100; to cons. Mrs. CHARLOTTE	
BUCK as H. M. 100; Williamsburg, 1st	
pres. ch. m. c. 40; 2,669 44	
Onondaga co. Aux. So. J. Dana, Tr.	
Northern miss. co. interest,	98 00
Utica, 1st pres. ch. m. c. 11,40; an	
Hon. Mem. for miss. to Syria, 30;	31 40
Vernon Centre, E. M. F.	10 00
Waterville, Pres. ch. 30; s. a. chil.	
1,50;	21 50—96 90
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Brasher Falls, Pres. ch. 7,95; av. of penny	
a week system, 21,59; G. W. 9,96; s. a.	
con. for sch. at Ahmednuggur, 1,31;	33 42
	5,919 74

B. W. H. 10; Albany, J. B. Jermain, 15;
Rev. H. L. S. 1; 3d pres. ch. (of wh. fr. G.
C. Treadwell to cons. WILLIAM B. TREAD-
WELL, Albany, & EDWARD F. TREADWELL,
New York, H. M. 200.) 306,15; Miss D. for
hon. chil. 2,10; 4th pres. ch. 100; W. H.
Ross, for *Jesus Mass*, Cayton, 20; Anglica,
L. H. 10; pres. s. a. for ed. of hon. chil. 4;
Rev. T. B. 75; Babylon, Mrs. M. E. C.
10; Ballston, Rev. T. S. Wickes, 50; Ben-
ton, R. E. 5; Bethlehem, Rev. J. A. LAR-
SING, wh. cons. him an H. M. for Amoy m.
50; Big Flats, Rev. I. H. 1; Bridge-
hampton, pres. ch. 21,12; Baskirk's Bridge,

P. V. N. M. 8; Cambria, cong. ch. 38, 64;
Camden, I. T. Miner, wh. cons. Mrs.
PAULINA H. MINER as H. M. 100; Canaan
4 Corners, cong. ch. 25; Carlisle, pres. ch.
48; Cazenovia, 1st pres. ch. chil. for ed.
hea. chil. 21; a friend for debt, 44, 17;
Chesterstown, Rev. R. C. Clapp, 4; Dan-
ville, 1st pres. ch. 70; Delhi, pres. ch. coll.
and m. c. 54, 80; E. Bloomfield, pres. ch. 65;
s. s. miss. asso. 35; Fenner, E. D. and fam.
3; Fort Covington, 1st pres. ch. to cons.
Rev. CHARLES GILLETTE as H. M. 100;
Franklin, 1st ortho. cong. ch. 30; 1st cong.
ch. 50; juv. miss. s. s. 254; Freedom
Plains, pres. ch. 5; Greenfield, cong. ch.
m. c. 4, 60; Hyde Settlement, E. S. 5; Ja-
maica, pres. ch. m. c. 13, 92; Kingsboro',
D. McG. 10; Le Roy, pres. ch. 102, 90;
Lowville, pres. ch. for hea. chil. 6; Mar-
bletown, a lady, 5; Martinsburgh, pres. ch.
50, 95; Mecklenburg, Mrs. A. H. for Mr.
Bliss, Trebizond, 5; Middletown, pres. ch.
benev. so. 14, 34; Montgomery, pres. ch.
and cong. 110; fem. mite so. for Isabella H.
Berland, Ceylon, 20; Petersboro', N. H. 5;
Freble, M. R. H. 5; Sand Lake, pres. ch.
10, 73; Shelter Island, pres. ch. and cong.
23, 10; Smyrna, 1st cong. ch. and so. 12;
juv. miss. so. 6; Stephentown, E. M. R. 5;
Throg's Neck, R. P. 10; Troy, 1st pres. ch.
m. c. 35, 81; Trumansburg, Mrs. H. C. for
Mr. Powers, Trebizond, 5; Union and
Franklinville, pres. chs. 10; Upper Aqu-
bogue, cong. ch. 7, 60; Volney, 1st cong.
ch. 3, 92; W. Newark, S. Stoen, 20; York-
town, Rev. J. H. T. 5; unknown, 3, 20;

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.
Little, T. Y.
Bergen, R. D. ch. m. c. 50 42
Harrington, R. D. ch. 44 91
Middlebush, do. 25 60
Preakness, Friends for m. to Borneo, 10 00
Schraalenburgh, R. D. ch. 11 60
Van Vorst, 1st do. m. c. 26 09—168 02
G. D. 101; Belvidere, 2d pres. ch. 150;
Bloomfield, s. s. miss. asso. of pres. ch. for
E. Seymour, Ceylon, 20; for m. to West
Africa, 20, 08; Bridgeton, L. Q. C. Elmer,
20; George Roads and Milltown, s. s. miss.
asso. 13, 60; Madison, H. Keop, 25; Nor-
riestown, 1st pres. ch. 110, 75; m. c. 41, 50;
Newark, Park pres. ch. coll. and m. c. 100;
1st do. D. A. H. 10; 2d pres. ch. 226, 20;
young people's miss. so. 100; 3d pres. ch.
s. s. a. b. and sis. 1; High-st. do. 121, 63;
Orange, 3d pres. ch. miss. sew. so. for ed.
in India, 30; Ravitan, R. D. ch. s. s. 5, 50;
P. F. doc'd, 1; E. L. do. 50c; Shrewsbury,
pres. ch. a few friends, 6; Washington
Corners, pres. ch. m. c. 10;

PENNSYLVANIA.

By C. S. Little, Tr.
Philadelphia, 3d R. D. ch. 75 00
Hamiltonville, 1st pres. ch. s. s. for Mrs. Dul-
les' sch. Madras, 10; Honesdale, pres. ch.
s. s. 10; New Berlin, union s. s. 31; North-
am Liberties, 1st pres. ch. m. c. 31, 42; C.
D. 10; indiv. 39; Philadelphia, two indiv.
for Anna M. Henry, Ceylon, 20; 1st pres.
ch. 100; C. P. Bayard, 30; E. S. 10; 6th
pres. ch. Miss M. L. 10; Clinton-st. pres.
ch. s. s. classes, for ed. hea. youth at Ma-
dras, 30; J. Norland, 25; Miss K. L. 10;
A. R. 2, 50; L. G. O. 15; S. W. and S. H.
C. 10; a friend, 5; Mrs. M. 4; Miss A. M.
1; Indep. pres. ch. Rev. J. Chambers, 25;
Miss A. Weir, 25; Arch-st. pres. ch. B. A.
Fahnestock, 50; Mrs. W. 10; Mrs. Con-
stable, 30; Mr. C. 10; Central pres. ch.
14; a friend, doc'd, av. of jewelry, 17, 50;
Reading, Union s. s. 3; Rebersburg, Hack-
man's s. s. 7; Southwark, 1st pres. ch. Mrs.
E. A. & son, 3, 50; West Chester, 1st pres.
ch. m. c. 60, 27; J. Atwood, 20; s. s. juv.

miss. asso. 16, 23; pros. ch. col'd s. s. 3, 50;
wh. cons. Dr. WASHINGTON as H. M.;

DELAWARE.

Wilmington, A. mem. of Hanover-st. pres.
ch. 30; fem. miss. so. 37, 87;

MARYLAND.

Baltimore, Fem. mite so. for Elizabeth E.
Clemm, Hannah D. Wyman, William S.
Piemer, John G. Morris, Thomas Atkin-
son, Abigail Purviance, Letitia Backus,
George W. Musgrove, John L. Ward,
Margaretta A. Baker, Julia M. Ridgely
and Jane S. Purviance, Ceylon, ea. 20;
Charles co. M. D. B. 2, 50; Fort Deposit,
J. C. 5; Urbana, a friend, 20c;

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 147, 07;
a friend, 20; 4th do. 10; Rev. J. C. Smith,
30;

VIRGINIA.

A Virginian, 5; Leesburgh, a col'd cong. for
African miss. 3, 10;

SOUTH CAROLINA.

Charleston, Miss S. D.

GEORGIA.

Macon, E. Graves, 50; H. M. 10; Savannah,
H. I. Gilbert, 25;

OHIO.

Western For. Miss. So. G. L. Wood, Tr.
Amesville, 1; Bantam, Mrs. E. S. 20; Ba-
rea, pres. ch. m. c. 12, 33; Center, ch. 1;
Cincinnati, 1st ortho. cong. ch. m. c. 9, 80;
Vine-st. cong. ch. m. c. 3, 50; Circleville,
32; Dayton, 3d st. s. s. for Africa, 21;
Elizabethtown, pres. ch. la. miss. asso. for
Gahoon m. 20; Geneva, m. c. 2, 50;
Homer, ch. 10; juv. so. 3, 45; Jackson, 11;
Jersey, pres. cong. 20, 37; fem. miss. asso.
8, 25; s. s. 5, 28; Keene, ch. 6; s. s. 4;
Lexington, evan. pres. ch. 14, 97; Marietta,
m. c. 5, 50; McConnellsville, 5; Mt. Gilead,
1, 25; New Baltimore, 6; New Plymouth,
4, 78; Oxford, 2d pres. ch. 50; Mrs. T. S.
bible class, for Gahoon m. 5; Putnam, fem.
juv. so. for ed. at Madras, 20; s. s. for ed.
hea. chil. 5; m. c. 20; Thornville, Mrs. S.
3; Walnut Creek, ch. 6; Walnut Hills,
Mrs. C. B. 6; Watertown, 5;

Western Reserve Aux. So. by Rev. S. G. Clark
Rainbridge, 87c; Bazetta, 9, 70; Bloomfield,
7, 88; Braceville, 1, 87; Bristol, 3, 27; Board-
man, 5, 21; fem. benev. so. 4; Ellsworth,
33, 29; m. c. 4, 30; J. W. E. and wife, 10;
Mt. A. 10; A. W. A. 5; wh. cons. Rev.
LOUIS CHAMBERLAIN as H. M.; Farmington,
9; Fowler, indiv. 3, 50; Gustavus, R. W. 10;
G. H. 10; Greene, 2, 75; Hartford, 13, 78;
m. c. 44c; S. H. 10; T. V. 1; Hudson,
Wes. Res. coll. 4, 45; Johnston, 13, 66;
Kinsman, 26, 46; m. c. 20, 40; Mrs. Rebecca
Kinsman to cons. Mrs. SOPHIA B. KIN-
MAN as H. M. 100; T. K. 10; H. L. 10;
L. P. 10; Dr. A. 10; J. C. 10; Kirtland,
19; Marca, 5, 50; Mesopotamia, 2, 16;
Mrs. J. B. S. 10; E. L. 10; Newton Falls,
94; L. F. L. 11; E. L. 10; Ravenna, 13;
m. c. 10, 85; Southington, 2; Vernon, 4, 03;
Vienna, 21, 25; Williamsfield, M. L. 10;
Windham, a doc'd friend, 17, 43; T. W.
1, 50;

By T. P. Handy, Agent.

Cleveland, 2d pres. ch. m. c. 35, 03; New-
burgh, C. R. 10; ded. disc. 3, 21;
A friend, by E. Lane, 609, 30; Athens, Rev.
A. Ballard, 11; P. B. 5; Bryan, S. E. R. 2;
Chester, s. s. miss. so. 5; Hamden, ch. 20;
Kirtland, Rev T. Coe, 10; Monticello,
cong. ch. 13; Solon, indiv. 1; Streetsboro',
Rev. L. T. 1; Walnut Hills, Miss Maria
Oversaker, to cons. WILLIAM L. SHARKEY

of Mississippi, an H. M. 100; Warren, 1st pres. ch. (of wh. to cons. Rev. Asa's Son of Vernon, an H. M. 50; to cons. Edward Sears of Warren, an H. M. 100,) 161; Youngstown, pres. ch. 53,73; m. c. 2,98; Zanesville, 100;

1,166 01

Legacies.—Lower Sandusky, Isaac Prior, by S. Hafford and J. Moore, Ex'rs. (prev. rec'd 385;) 98 00

2,148 08

INDIANA.

By G. L. Wood, Tr.

Bainbridge, Pres. and Cumb. chs. 26,83; Crawfordsville, Centre ch. 22; Wabash, col. miss. asso. 11; a. s. for ed. in Orp-miah, 20; m. c. 83,12; E. C. M. 5c.; Greensburg, Mrs. E. L. 3; Putnam, pres. ch. 15,22; Rockville, do. 24,13; Vernon, Rev. A. D. and lady, 5;

210 34

Greencastle, a. s. for ed. of a boy in West Africa, 7; La Porte, 2d pres. ch. 37,92; m. c. 4,29; a. s. miss. so. 1,01; F. A. C. 91c.; C. H. C. 25c.; A. B. C. 18c.; Lima, pres. ch. 13,90; Michigan City, cong. ch. 15,53; Ontario, pres. ch. 11,30; Spencer-ville, A. P. 2; ded. disc. 85c.;

94 24

304 58

ILLINOIS.

By Rev. I. M. Weed.

Batavia, cong. ch. 6; Beardstown, do. m. c. 10,60; C. C. S. 10; Canton, cong. ch. 46,25; a. s. 7,53; Elgin, cong. church, 11,93; m. c. 20; Granville, pres. ch. 31,25; Jacksonville, cong. ch. 33,25; Lacon, pres. ch. 43,22; m. c. 10; Lewistown, do. 14; Liberty, a. s. for Ahmed, m. 15; Naperville, M. L. av. of cloth, 3; Newark, cong. ch. 6,33; Ottawa, do. 13,57; S. Ottawa, pres. ch. m. c. 10,20; ded. disc. 1,89;

299 28

Alton, E. T. 1; Amboy, C. D. 19; Bethel, pres. ch. 7; Chicago, 3d pres. ch. a. s. 43,65; Edwards co. Trin. ch. a new year's off'g, 10; Friendship, Wabash ch. m. c. 5; Galesburg, friends, 7; Geneseo, a. s. miss. so. 2; Mendon, a. s. for ed. of two chil. at Madura, 24; Moline, cong. ch. and m. c. 22,50; Payson, m. c. 6; Springfield, 2d pres. ch. 20;

169 15

461 43

MICHIGAN.

By Rev. A. S. Wells.

Adams, Mich. cong. ch. G. W. Underwood, for G. W. and Mary D. Underwood, Cay-lus, 25; Albion, pres. ch. 7; Ann Arbor, Miss E. P., 1,50; Birmingham, pres. ch. 24,95; California, m. c. 4,87; Clinton, pres. ch. 15,06; cong. ch. 6; Detroit, 2d pres. ch. m. c. 11,10; juv. asso. 13c.; Hillsdale, pres. ch. 18; Kensington, do. 6,63; Mil-ford, 12,61; L. P. 10; Mt. Clemens, pres. ch. 16,15; for c. 1,60; New Hudson, pres. ch. 22,01; Tver, do. 1,83; ded. disc. 1; Benton, B. L. and wife, 3; Grand Haven, a. s. 5,20; M. A. W. 5,20; W. M. F. 10;

194 35

24 00

218 35

WISCONSIN.

Green Bay, youth's miss. so. 10; Wyoming, pres. ch. 2,50;

19 50

IOWA.

Burlington, Cong. ch. m. c. 22,35; Rev. A. L. 10; Fairfield, three little girls, 80c.; Farmington, cong. ch. m. c. 5; Tipton, J. P. C. 10;

48 13

MISSOURI.

Bowdick, Mt. Zion ch. 5; Little Osage, Mrs. M. B. D. and daughters, 3; Marmeton, Mrs. E. D. 5; St. Louis, Levi Parsons, dec'd, 200;

213 00

LOUISIANA.

New Orleans, M. G.

5 00

KENTUCKY.

Covington, I. M. Preston, 15; Paris, Pleas-ant-st. pres. ch. 5;

20 00

TENNESSEE.

By Rev. W. Mack.

Franklin, 79; Richland, 10; ded. disc. 30c.;

88 70

MINNESOTA TERRITORY.

100 00

CALIFORNIA.

Sacramento City, A. D. Carpenter,

10 00

OREGON TERRITORY.

Oregon City, m. c. 45,20; juv. miss. so. for hea. chil. 21;

68 20

IN FOREIGN LANDS, &c.

Constantinople, Turkey, Mrs. S. C. H.

4 55

Eaton, C. E. Cong. ch. and so. 5,35; m. c.

15 00

9,65;

3 00

Kaposis, M. Ter. Gent.

5 07

Oldtown, N. Y. a. s. chil.

Honolulu, S. Isls. Mrs. C. L. Richards, (of wh. to cons. S. N. Castle on H. M. 100;)

150 00

177 62

Donations received in January, (of which for debt, \$94,17,)

\$35,143 57

Legacies,

1,398 00

\$36,541 57

TOTAL from August 1st to January 31st,

\$128,586 18

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in January,

\$1,015 30

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. A box, fr. Miss Sarah Olyphant, for Rev. L. Smith and others, Sandw. Isls. Bloomfield, N. J. A box, fr. Mrs. H. B. Cook, for Mr. Ladd, Broosa.

Bloomington, O. A box of clothing; do. of bacon, rec'd at Kaposia.

College Hill, O. A box, fr. J. G. Wilson, for Rev. D. M. Wilson, Syria.

Derby, Vt. A box, fr. fem. miss. sew. so.

31 50

Ebensburgh, Pa. A barrel, fr. Mrs. Armstrong, for Rev. K. Armstrong, Sandw. Isls.

Florida, N. Y. A box, fr. fem. benev. so.

26 70

Manchester, O. A box, rec'd at Kaposia.

Newark, N. J. A bundle fr. Miss L. Ball, for David Ball, Caylon.

Newbury, Ms. A box, fr. fem. res. so. of Parker River village, for Dwight, Cher m.

20 90

Norwalk, Ct. A box, fr. Miss B. Beers, for Mr. Bushnell, W. Africa.

Norwich, Ct. 40 reams letter paper, fr. R. & A. H. Hubbard,

120 00

Ripley, O. A box, rec'd at Kaposia.

St. Albans, Vt. A box, fr. Mrs. W. Smith, for Mr. Williams, Canton.

Tiverton 4 Corners, R. I. A box.

Union Grove, Ill. 3 barrels flour, 1 do. pork, and 1 do. bacon, rec'd at Kaposia.

The following articles are respectfully solicited from Manufacturers and others:

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, &c.